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# NIGHT LESSONS FROM SCRIPTURE.

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# NIGHT LESSONS FROM SCRIPTURE.

COMPILED BY

THE AUTHOR OF 'AMY HERBERT.'

NEW EDITION.

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# PREFACE.

It is a highly beneficial, and, it is to be hoped, not a very unusual practice, to read some portion of the Holy Scriptures at the hour of rest. Children, and persons not well acquainted with every part of the Bible, are, however, often at a loss what portion to choose, and it is to meet this need that the following compilation has been made.

The passages selected are short, for the weariness of night does not admit of lengthened attention to reading, but meditation upon a few verses will teach us more than a hasty perusal of many, and it cannot but be profitable to us all to endeavour to fix in our minds some one definite lesson, gathered from God's holy Word, which may remain with us as our last waking thought at night;

and may through the aid of the Holy Spirit enable us to rise with a more earnest devotion to our duties on the morrow.

It can scarcely be necessary to add, that such appointed lessons should never be allowed to interfere with the wish which all are likely at times to feel, to turn to some particular passage, suitable to the needs of the moment.

BONCHURCH:
*December* 10, 1859.

# NIGHT LESSONS

FROM

# SCRIPTURE.

*First Sunday in Advent.*

2 St. Peter iii. 8—13.

BELOVED, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the Day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness; looking for and hasting unto the coming of the Day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according

to His promise, look for new heavens and a new earth, wherein dwelleth righteousness.

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*Monday—First Week in Advent.*

Zephaniah i. 14—18; ii. 1—3.

THE great Day of the Lord is near, it is near, and hasteth greatly, even the voice of the Day of the Lord: the mighty man shall cry there bitterly. That Day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord; and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of His jealousy; for He shall make even a speedy riddance of all them that dwell in the land. Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the Day pass as the chaff, before the fierce anger of the Lord come upon you, before the Day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of

the earth, which have wrought His judgment; seek righteousness, seek meekness; it may be ye shall be hid in the Day of the LORD's anger.

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*Tuesday—First Week in Advent.*

REVELATION XX. 11—15.

AND I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

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*Wednesday—First Week in Advent.*

ST. MATTHEW XXIV. 29—39.

IMMEDIATELY after the tribulation of those days shall the sun be darkened, and

the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass till all these things be fulfilled. Heaven and earth shall pass away, but My words shall not pass away. But of that day and hour knoweth no man, no not the angels of heaven, but My Father only. But as the days of Noe were, so shall also the coming of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be.

*Thursday—First Week in Advent.*

ST. MATTHEW XXV. 1—13.

THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you, but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came, and they that were ready went in with him to the marriage, and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh.

*Friday—First Week in Advent.*

2 Cor. v. 1—10.

WE know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house, which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now He that hath wrought us for the self same thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord. (For we walk by faith, not by sight.) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that, whether present or absent, we may be accepted of Him. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

*Saturday—First Week in Advent.*

PSALM CXLV. 1—13.

I WILL extol Thee, my God, O King; and I will bless Thy name for ever and ever. Every day will I bless Thee; and I will praise Thy name for ever and ever. Great is the LORD, and greatly to be praised; and His greatness is unsearchable. One generation shall praise Thy works to another, and shall declare Thy mighty acts. I will speak of the glorious honour of Thy majesty, and of Thy wondrous works. And men shall speak of the might of Thy terrible acts, and I will declare Thy greatness. They shall abundantly utter the memory of Thy great goodness, and shall sing of Thy righteousness. The LORD is gracious, and full of compassion; slow to anger, and of great mercy. The LORD is good to all; and His tender mercies are over all His works. All Thy works shall praise Thee, O LORD; and Thy saints shall bless Thee. They shall speak of the glory of Thy kingdom, and talk of Thy power; to make known to the sons of men His mighty acts, and the glorious majesty of His kingdom. Thy kingdom is an everlasting kingdom, and Thy dominion endureth throughout all generations.

*Second Sunday in Advent.*

REVELATION XIX. 11—16.

AND I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew but He Himself. And He was clothed with a vesture dipped in blood; and His name is called The Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS.

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*Monday—Second Week in Advent.*

ISAIAH XIII. 6—13.

HOWL ye; for the Day of the LORD is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt: and

they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth; they shall be amazed one at another; their faces shall be as flames. Behold, the Day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and He shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light, the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a Man more precious than fine gold; even a Man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of His fierce anger.

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*Tuesday—Second Week in Advent.*

ST. LUKE XII. 42—48.

AND the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?

Blessed is that servant, whom his lord, when he cometh, shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants and maidens, and to eat and drink, and to be drunken; the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. And that servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.

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*Wednesday—Second Week in Advent.*

Revelation i. 4—7.

JOHN to the seven churches which are in Asia: Grace be unto you, and peace, from Him which is, and which was, and which is to come; and from the seven spirits which are before His throne; and from Jesus Christ,

who is the faithful witness and the first begotten of the dead, and the prince of the kings of the earth. Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father: to Him be glory and dominion for ever and ever. Amen. Behold He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen.

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*Thursday—Second Week in Advent.*

JOB XXXIV. 10—20.

HEARKEN unto me, ye men of understanding: far be it from God that He should do wickedness; and from the Almighty that He should commit iniquity. For the work of a man shall He render unto him, and cause every man to find according to his ways. Yea, surely God will not do wickedly, neither will the Almighty pervert judgment. Who hath given Him a charge over the earth? or who had disposed the whole world? If He set His heart upon man, if He gather unto Himself His spirit and His breath; all flesh shall perish together, and man shall turn again unto dust. If now thou hast understanding, hear this: hearken to the voice of my words. Shall even he that hateth right

govern? and wilt thou condemn Him that is most just? Is it fit to say to a king, Thou art wicked? and to princes, Ye are ungodly? How much less to Him that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all are the work of His hands. In a moment shall they die, and the people shall be troubled at midnight, and pass away: and the mighty shall be taken away without hand.

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*Friday—Second Week in Advent.*

JOEL III. 11—16.

ASSEMBLE yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the Day of the LORD is near in the valley of decision. The sun and moon shall be darkened, and the stars shall withdraw their shining. The LORD also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the hope of

His people, and the strength of the children of Israel.

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*Saturday—Second Week in Advent.*

ST. LUKE XIII. 23—30.

THEN said one unto Him, Lord, are there few that be saved? And He said unto them, Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and He shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets. But He shall say, I tell you, I know you not whence ye are, depart from Me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last.

*Third Sunday in Advent.*

St. Matthew xxiv. 37—44.

AS the days of Noe were, so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of Man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch, therefore; for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh.

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*Monday—Third Week in Advent.*

St. Matthew xxv. 31—46.

WHEN the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one

from another, as a shepherd divideth his sheep from the goats; and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me. Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungered, and fed Thee? or thirsty, and gave Thee drink? when saw we Thee a stranger, and took Thee in? or naked, and clothed Thee: or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them, Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me. Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick and in prison, and ye visited Me not. Then shall they also answer Him, saying, Lord, when saw we Thee an hungered, or

athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee? Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me. And these shall go away into everlasting punishment: but the righteous into life eternal.

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*Tuesday—Third Week in Advent.*

St. John v. 22—29.

THE Father judgeth no man, but hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father.—He that honoureth not the Son, honoureth not the Father which hath sent Him. Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. For as the Father hath life in Himself, so hath He given to the Son to have life in Himself; and hath given Him authority to execute judgment also, because He is the Son of Man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done

good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

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*Wednesday—Third Week in Advent.*

ROMANS II. 1—11.

THEREFORE thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of His goodness, and forbearance, and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds. To them who by patient continuance in well-doing seek for glory and honour and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every

soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honour, and peace to every man that worketh good, to the Jew first, and also to the Gentile. For there is no respect of persons with God.

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*Thursday—Third Week in Advent.*

REVELATIONS XIV. 9—13.

AND the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

*Friday—Third Week in Advent.*

ST. MARK XIII. 24—37.

IN those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then they shall see the Son of Man coming in the clouds with great power and glory. And then shall He send His angels, and shall gather together His elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. Now, learn a parable of the figtree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: so ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors. Verily I say unto you, that this generation shall not pass, till all these things be done. Heaven and earth shall pass away; but My words shall not pass away. But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is. For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye, therefore; for ye know not when the master of the house

cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest, coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch.

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*Saturday—Third Week in Advent.*

St. Luke xii. 33—40.

SELL that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the lord, when he cometh, shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and would not have suffered his house to be broken through.

Be ye therefore ready also: for the Son of Man cometh at an hour when ye think not.

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*Fourth Sunday in Advent.*

NAHUM I. 2—8.

GOD is jealous, and the LORD revengeth, and is furious; the LORD will take vengeance on His adversaries, and He reserveth wrath for His enemies. The LORD is slow to anger, and great in power, and will not at all acquit the wicked: the LORD hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet. He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel and the flower of Lebanon languisheth. The mountains quake at Him, and the hills melt, and the earth is burned at His presence; yea, the world and all they that dwell therein. Who can stand before His indignation? and who can abide in the fierceness of His anger? His fury is poured out like fire, and the rocks are thrown down by Him. The LORD is good, a strong hold in the day of trouble; and He knoweth them that trust in Him. But with an overrunning flood He will make an utter end of the place thereof, and darkness shall pursue His enemies.

*Monday—Fourth Week in Advent.*

MALACHI III. 1—6.

BEHOLD I will send My messenger, and he shall prepare the way before Me: and the Lord whom ye seek shall suddenly come to His temple; even the messenger of the covenant whom ye delight in: behold, He shall come, saith the LORD of hosts. But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire and like fuller's soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me, saith the LORD of hosts. For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.

*Tuesday—Fourth Week in Advent.*

GALATIANS IV. 1—7.

NOW I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world; but when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them who were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

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*Wednesday—Fourth Week in Advent.*

ISAIAH XXXV. 1—10.

THE wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly and rejoice, even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the

excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not; behold your God will come with vengeance, even God with a recompence; He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons where each lay, shall be grass with reeds and rushes. And an highway shall be there, and a way; and it shall be called The way of holiness; the unclean shall not pass over it: but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there; but the redeemed shall walk there: and the ransomed of the LORD shall return, and come to Zion with songs of everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

*Thursday—Fourth Week in Advent.*

EPHESIANS V. 13—21.

ALL things that are reproved are made manifest by the light: for whatsoever doth make manifest is light. Wherefore He saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise. Redeeming the time, because the days are evil. Wherefore be ye not unwise; but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God.

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*Friday—Fourth Week in Advent.*

ISAIAH XI. 1—9.

THERE shall come forth a Rod out of the stem of Jesse, and a Branch shall grow out of his roots. And the Spirit of the LORD shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear

of the Lord; and shall make him of quick understanding in the fear of the Lord: and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears: but with righteousness shall He judge the poor, and reprove with equity for the meek of the earth: and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked. And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp; and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

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*Christmas Eve, December 24.*

St. Luke ii. 8—20.

AND there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel

of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will towards men. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

*Christmas Day—December 25.*

Psalm lxxii. 1—19.

GIVE the King Thy judgments, O God, and Thy righteousness unto the King's Son. He shall judge Thy people with righteousness, and Thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people. He shall save the children of the needy, and shall break in pieces the oppressor. They shall fear Thee as long as the sun and moon endure, throughout all generations. He shall come down like rain upon the mown grass: as showers that water the earth. In His days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before Him; and His enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before Him: all nations shall serve Him. For He shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence: and pre-

cious shall their blood be in His sight. And He shall live, and to Him shall be given of the gold of Sheba: prayer also shall be made for Him continually: and daily shall He be praised. There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth. His name shall endure for ever: His name shall be continued as long as the sun: and men shall be blessed in Him: all nations shall call Him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be His glorious name for ever: and let the whole earth be filled with His glory; Amen, and Amen.

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*St. Stephen's Day—December 26.*

St. Mark xiii. 3—13.

AS He sat upon the mount of Olives, over against the temple, Peter and James and John and Andrew asked him privately, Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled? And Jesus answering them, began to say, Take heed lest any man deceive you: for many shall come in my name, saying, I am Christ; and shall deceive many. And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things

must needs be; but the end shall not be yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows. But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for My sake, for a testimony against them. And the gospel must first be published among all nations. But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. Now the brother shall betray the brother to death, aud the father the son; and children shall rise up against their parents, and shall cause them to be put to death. And ye shall be hated of all men for My name's sake: but he that shall endure unto the end, the same shall be saved.

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*St. John the Evangelist's Day—December 27.*

REVELATION XXII. 6—12.

AND he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent His angel to show

unto His servants the things which must shortly be done. Behold, I come quickly; blessed is he that keepeth the sayings of the prophecy of this book. And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then said he, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. And he said unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be.

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*The Innocents' Day—December 28.*

St. Matthew xviii. 1—10.

At the same time came the disciples to Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted and become as little children, ye shall not enter into the

kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. And whoso shall receive one such little child in My name receiveth Me. But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! Wherefore, if thy hand or thy foot offend thee, cut them off and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My Father which is in heaven.

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*December* 29.

MICAH IV. 1—5.

BUT in the last days it shall come to pass, that the mountain of the house of the

LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for the law shall go forth of Zion, and the word of the LORD from Jerusalem. And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine, and under his fig-tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it. For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever.

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*December* 30.

PHILIPPIANS IV. 4—8.

REJOICE in the Lord alway: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in everything by prayer and supplication, with thanksgiving,

let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

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*December* 31.

Ephesians vi. 10—18.

FINALLY, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace above all, taking the shield of faith,

wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

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*The Circumcision—January* 1.

DEUTERONOMY XXX. 1—6.

AND it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the LORD thy God hath driven thee, and shalt return unto the LORD thy God, and shalt obey His voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return, and gather thee from all the nations, whither the LORD thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the LORD thy God gather thee, and from thence will He fetch thee. And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and He will do thee good,

and multiply thee above thy fathers. And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

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*January* 2.

GALATIANS V. 16—26.

THIS I say then, Walk in the Spirit, and ye shall not fulfil the lusts of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now, the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also

walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another.

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*January* 3.

ROMANS VI. 7—18.

HE that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with Him: knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over Him. For in that He died, He died unto sin once; but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or

of obedience unto righteousness? But God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness.

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*January* 4.

ROMANS VIII. 1—10.

THERE is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally-minded is death; but to be spiritually-minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are in the flesh, but in the Spirit, if so be

that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

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*January 5.*

GALATIANS VI. 7—16.

BE not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well-doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. Ye see how large a letter I have written unto you with mine own hand. As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law, but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither

circumcision availeth anything nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

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*The Epiphany—January 6.*

ACTS XVII. 22—31.

THEN Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, Him declare I unto you. God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though He needed anything, seeing He giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us. For in Him we live, and move, and have our being; as certain also of your own poets have said, For we are also His offspring. For-

asmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men everywhere to repent. Because He hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead.

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*January 7.*

ISAIAH XLIX. 5—10.

AND now, saith the LORD that formed Me from the womb to be His servant, to bring Jacob again to Him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and My God shall be My strength. And He said, It is a light thing that Thou shouldest be My servant, to raise up the tribes of Jacob, and to restore the preserved of Israel. I will also give Thee for a Light to the Gentiles, that thou mayest be My salvation unto the end of the earth. Thus saith the LORD, the Redeemer of Israel, and His Holy One, to Him whom man despiseth, to Him whom the nation abhorreth, to a Servant of rulers, Kings shall see and arise, princes also shall worship, because of the

LORD that is faithful, and the Holy One of Israel, and He shall choose Thee. Thus saith the LORD, In an acceptable time have I heard Thee, and in a day of salvation have I helped Thee: and I will preserve Thee, and give Thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages: that Thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for He that hath mercy on them shall lead them, even by the springs of water shall He guide them.

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*January* 8.

ACTS x. 34—43.

THEN Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (He is Lord of all:) that word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached: how God anointed Jesus of Na-

zareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him. And we are witnesses of all things which He did both in the land of the Jews and in Jerusalem: Whom they slew and hanged on a tree: Him God raised up the third day, and shewed Him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with Him after He rose from the dead. And He commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the Judge of quick and dead. To Him give all the prophets witness that through His name, whosoever believeth in Him shall receive remission of sins.

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*January* 9.

ACTS XI. 1—18.

AND the Apostles and brethren that were in Judea heard that the Gentiles had also received the word of God. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised and didst eat with them. But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying, I was in the city of Joppa, praying: and in a trance I

saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me: upon the which, when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And I heard a voice saying unto me, Arise, Peter: slay and eat. But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth. But the voice answered me again from heaven, What God hath cleansed, that call thou not common. And this was done three times: and all were drawn up again into heaven. And, behold, immediately there were three men already come unto the house where I was, sent from Cæsarea unto me. And the Spirit bade me go with them, nothing doubting. Moreover, these six brethren accompanied me; and we entered into the man's house; and he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; who shall tell thee words whereby thou and all thy house shall be saved. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that He said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Foras-

much, then, as God gave them the like gift as He did to us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? When they heard these things they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

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*January* 10.

Acts xiii. 38—48.

BE it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins; and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware, therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in nowise believe, though a man declare it unto you. And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath. Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God. And the next sabbath-day came almost the whole city together to

hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set Thee to be a Light of the Gentiles, that Thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life believed.

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*January* 11.

St. John iv. 43—54.

NOW after two days He departed thence, and went into Galilee. For Jesus himself testified, that a prophet hath no honour in his own country. Then when He was come into Galilee, the Galilæans received Him, having seen all the things that He did at Jerusalem at the feast: for they also went unto the feast. So Jesus came again into Cana of Galilee, where He made the water wine. And there was a certain nobleman, whose

son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto Him, and besought Him that He would come down and heal his son; for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto Him, Sir, come down ere my child die. Jesus saith unto him, Go thy way, thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour in the which Jesus said unto him, Thy son liveth: and himself believed and his whole house. This is again the second miracle that Jesus did, when He was come out of Judea into Galilee.

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## *January* 12.

### Ephesians iii. 1—12.

YE have heard of the dispensation of the grace of God which is given me to youward: how that by revelation He made known unto me the mystery (as I wrote afore in few words, whereby, when ye read, ye may

understand my knowledge in the mystery of Christ), which in other ages was not made known unto the sons of men, as it is now revealed unto the holy Apostles and prophets by the Spirit; That the Gentiles should be fellow-heirs and of the same body, and partakers of His promise in Christ by the Gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of His power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord: in whom we have boldness and access with confidence by the faith of Him.

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*First Sunday after Epiphany.*

ACTS XIV. 8—18.

AND there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

the same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked. And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. Which, when the Apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven and earth, and the sea, and all things that are therein; who in times past suffered all nations to walk in their own ways. Nevertheless He left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

*Monday—First Week after Epiphany.*

Acts xviii. 1—11.

AFTER these things Paul departed from Athens, and came to Corinth; and found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them. And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tent-makers. And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks. And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ. And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles. And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue. And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing, believed, and were baptized. Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

for I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city. And he continued there a year and six months, teaching the word of God among them.

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*Tuesday—First Week after Epiphany.*

Ephesians ii. 1—10.

AND you hath He quickened, who were dead in trespasses and sins; wherein in times past ye walked, according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved); and hath raised us up together and made us sit together in heavenly places in Christ Jesus; that in the ages to come He might shew the exceeding riches of His grace, in His kindness toward us, through Christ Jesus. For by grace are ye saved through faith, and that not of yourselves: it is the gift of God: not of works, lest any man should

boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

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*Wednesday—First Week after Epiphany.*

Romans x. 4—13.

CHRIST is the end of the law for righteousness to every one that believeth. For Moses describeth the righteousness which is of the law, That the man which doeth these things shall live by them. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach. That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on Him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call

upon Him. For whosoever shall call on the name of the Lord shall be saved.

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*Thursday—First Week after Epiphany.*

EPHESIANS IV. 17—24.

THIS I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart; who, being past feeling, have given themselves over unto lasciviousness to work all uncleanness with greediness. But ye have not so learned Christ; if so be that ye have heard Him, and have been taught by Him, as the truth is in Jesus: that ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness.

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*Friday—First Week after Epiphany.*

ST. LUKE XIV. 16—24.

THEN said He unto him, A certain man made a great supper, and bade many: and sent his servant at supper time to say to

them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you that none of those men which were bidden shall taste of my supper.

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*Saturday—First Week after Epiphany.*

Colossians iii. 12—17.

PUT on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving

one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

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*Second Sunday after Epiphany.*

ST. MARK VII. 24—30.

AND from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it; but He could not be hid. For a certain woman, whose young daughter had an unclean spirit, heard of Him, and came and fell at His feet. The woman was a Greek, a Syrophenician by nation; and she besought Him that He would cast forth the devil out of her daughter. But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs. And she answered and said

unto Him, Yes, Lord: yet the dogs under the table eat of the children's crumbs. And He said unto her, For this saying, go thy way; the devil has gone out of thy daughter. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

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*Monday—Second Week after Epiphany.*

EPHESIANS II. 13—22.

NOW in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace; and that He might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you that were afar off, and to them that were nigh. For through Him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and prophets, Jesus Christ Himself being the chief corner stone: in whom all the

building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.

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*Tuesday—Second Week after Epiphany.*

ST. LUKE XIX. 1—10.

AND Jesus entered and passed through Jericho. And, behold, there was a man named Zacchæus, which was the chief among the publicans, and he was rich. And he sought to see Jesus who He was: and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see Him: for He was to pass that way. And when Jesus came to the place, He looked up and saw him, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy house. And he made haste, and came down, and received Him joyfully. And when they saw it, they all murmured, saying, That He was gone to be guest with a man that is a sinner. And Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come unto this house, forsomuch as he also is a son of Abraham.

For the Son of Man is come to seek and to save that which was lost.

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*Wednesday—Second Week after Epiphany.*

St. John i. 1—14.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through Him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld His glory,

the glory as of the only begotten of the Father), full of grace and truth.

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*Thursday—Second Week after Epiphany.*

ROMANS XI. 17—25.

IF some of the branches be broken off, and thou, being a wild olive-tree, wert graffed in among them, and with them partakest of the root and fatness of the olive-tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be graffed in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high minded, but fear: for if God spared not the natural branches, take heed lest He also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in His goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again. For if thou wert cut out of the olive-tree which is wild by nature, and wert graffed contrary to nature into a good olive-tree: how much more shall these, which be the natural branches, be graffed into their own olive-tree? For I would not, brethren, that ye should be igno-

rant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

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*Friday—Second Week after Epiphany.*

St John x. 14—18.

I AM the good Shepherd, and know My sheep, and am known of Mine. As the Father knoweth Me, even so know I the Father; and I lay down My life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one Shepherd. Therefore doth My Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

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*Saturday—Second Week after Epiphany.*

Romans iv. 13—25.

THE promise, that He should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are

of the law be heirs, faith is made void, and the promise made of none effect: because the law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all (as it is written, I have made thee a father of many nations), before Him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what He had promised, He was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification.

*Third Sunday after Epiphany.*

EPHESIANS I. 15—23.

I ALSO, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him: the eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under His feet, and gave Him to be head over all things to the church, which is His body, the fulness of Him that filleth all in all.

*Monday—Third Week after Epiphany.*

ISAIAH XL. 1—12.

COMFORT ye, comfort ye, My people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the Spirit of the LORD bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the LORD GOD will come with strong hand, and His arm

shall rule for him: behold, His reward is with Him, and His work before Him. He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and shall gently lead those that are with young.

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*Tuesday—Third Week after Epiphany.*

St. John iii. 1—8.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto Him, Rabbi, we know that Thou art a teacher come from God: for no man can do these miracles that Thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto Him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence

it cometh, and whither it goeth: so is every one that is born of the Spirit.

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*Wednesday—Third Week after Epiphany.*

COLOSSIANS I. 3—14.

WE give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth: as ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will, in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us

meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son; in whom we have redemption through His blood, even the forgiveness of sins.

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*Thursday—Third Week after Epiphany.*

ST. JOHN III. 16—21.

GOD so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world, but that the world through Him might be saved. He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

*Friday—Third Week after Epiphany.*

ISAIAH V. 1—7.

NOW will I sing to my well-beloved a song of my beloved touching His vineyard. My well-beloved hath a vineyard in a very fruitful hill: and He fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein: and He looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt Me and My vineyard. What could have been done more to My vineyard, that I have not done in it? Wherefore, when I looked that it should bring grapes, brought it forth wild grapes? And now, go to; I will tell you what I will do to My vineyard: I will take away the hedge thereof, and it shall be eaten up: and break down the wall thereof, and it shall be trodden down: and I will lay it waste: it shall not be pruned nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah His pleasant place: and He looked for judgment, but behold oppression; for righteousness, but behold a cry.

*Saturday—Third Week after Epiphany.*

PSALM XCII.

IT is a good thing to give thanks unto the LORD, and to sing praises unto Thy name, O Most High: to shew forth Thy loving-kindness in the morning, and Thy faithfulness every night, upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound. For Thou, LORD, hast made me glad through Thy work; I will triumph in the works of Thy hands. O LORD, how great are Thy works! and Thy thoughts are very deep. A brutish man knoweth not; neither doth a fool understand this. When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed for ever. But Thou, LORD, art most high for evermore. For, lo, Thine enemies, O LORD, for, lo, Thine enemies shall perish; all the workers of iniquity shall be scattered. But my horn shalt Thou exalt like the horn of an unicorn: I shall be anointed with fresh oil. Mine eye also shall see my desire on mine enemies; and mine ears shall hear my desire of the wicked that rise up against me. The righteous shall flourish like the palm-tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the LORD shall flourish in the courts of our God. They shall still bring forth fruit

in old age; they shall be fat and flourishing; to show that the Lord is upright: He is my rock, and there is no unrighteousness in Him.

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*Fourth Sunday after Epiphany.*

COLOSSIANS I. 15—23.

CHRIST is the Image of the invisible God, the first-born of every creature: for by Him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist. And He is the Head of the body, the Church: who is the beginning, the first-born from the dead; that in all things He might have the pre-eminence. For it pleased the Father that in Him should all fulness dwell; and, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated, and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblameable and unreproveable in His sight; if ye continue in the faith grounded and settled, and be not moved away from the

hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister.

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*Monday—Fourth Week after Epiphany.*

Ephesians iv. 1—13.

I THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore He saith, When He ascended up on high, He led captivity captive, and gave gifts unto men. (Now that He ascended, what is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that He might fill all things.) And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for

the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

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*Tuesday—Fourth Week after Epiphany.*

1 Timothy ii. 1—8.

I EXHORT, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one Mediator between God and men, the Man Christ Jesus; who gave Himself a ransom for all, to be testified in due time. Whereunto I am ordained a preacher, and an apostle (I speak the truth in Christ, and lie not); a teacher of the Gentiles in faith and verity. I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting.

*Wednesday—Fourth Week after Epiphany.*

Isaiah xlv. 18—25.

THUS saith the Lord that created the heavens: God Himself that formed the earth, and made it; He hath established it, He created it not in vain, He formed it to be inhabited: I am the Lord, and there is none else. I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye Me in vain: I the Lord speak righteousness, I declare things that are right. Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a God that cannot save. Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? Have not I the Lord? and there is no God else beside Me; a just God, and a Saviour; there is none beside Me. Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by Myself, the word is gone out of My mouth in righteousness, and shall not return, That unto Me every knee shall bow, every tongue shall swear. Surely, shall one say, In the Lord have I righteousness and strength: even to Him shall men come;

and all that are incensed against Him shall be ashamed. In the LORD shall all the seed of Israel be justified, and shall glory.

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*Thursday—Fourth Week after Epiphany.*

ISAIAH LV. 1—7.

HO, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money, and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto Me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given Him for a witness to the people, a leader and commander to the people. Behold, Thou shalt call a nation that Thou knowest not, and nations that knew not Thee shall run after Thee, because of the LORD thy God, and for the Holy One of Israel; for He hath glorified Thee. Seek ye the Lord while He may be found, call ye upon Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and He will have mercy

upon him; and to our God, for he will abundantly pardon.

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*Friday—Fourth Week after Epiphany.*

Hebrews v. 1—9.

EVERY High Priest taken from among men is ordained for men in things pertaining to God, that He may offer both gifts and sacrifices for sins: who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not Himself to be made an High Priest, but He that said unto Him, Thou art My Son, to-day have I begotten Thee. As He saith also in another place, Thou art a Priest for ever, after the order of Melchisedec. Who in the days of His flesh, when He had offered up prayers and supplications, with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared; though He were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the Author of eternal salvation unto all them that obey Him.

*Saturday—Fourth Week after Epiphany.*

ISAIAH L. 7—11.

THE LORD GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me. Behold, the LORD GOD will help me; who is he that shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up. Who is among you that feareth the LORD, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow.

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*Fifth Sunday after Epiphany.*

PSALM LXIII. 1—9.

O GOD, thou art my God; early will I seek Thee: my soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land, where no water is; to see Thy power and Thy glory, so as I have seen Thee in the

sanctuary. Because Thy loving-kindness is better than life, my lips shall praise Thee. Thus will I bless Thee while I live; I will lift up my hands in Thy name. My soul shall be satisfied as with marrow and fatness; and my mouth shall praise Thee with joyful lips; when I remember Thee upon my bed, and meditate on Thee in the night watches. Because Thou hast been my help, therefore in the shadow of Thy wings will I rejoice. My soul followeth hard after Thee: Thy right hand upholdeth me. But those that seek my soul, to destroy it, shall go into the lower parts of the earth.

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*Monday—Fifth Week after Epiphany.*

Isaiah xlii. 1—7.

BEHOLD My servant, whom I uphold; Mine elect, in whom My soul delighteth: I have put My Spirit upon Him; He shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall He not break, and the smoking flax shall He not quench: He shall bring forth judgment unto truth. He shall not fail nor be discouraged, till He have set judgment in the earth: and the isles shall wait for His law. Thus saith God the Lord, He that created the heavens, and stretched them out: He that spread forth

the earth, and that which cometh out of it; He that giveth breath unto the people upon it, and spirit to them that walk therein; I the LORD have called Thee in righteousness, and will hold Thine hand, and will keep Thee, and give Thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house.

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*Tuesday—Fifth Week after Epiphany.*

2 TIMOTHY II. 19—26.

THE foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work. Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all

men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

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*Wednesday—Fifth Week after Epiphany.*

ISAIAH LI. 9—15.

AWAKE, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. Art Thou not It that hath cut Rahab, and wounded the dragon? Art Thou not It which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over? Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away. I, even I, am He that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the LORD thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day, because of the fury of

the oppressor, as if he were ready to destroy? and where is the fury of the oppressor? The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail. But I am the LORD thy God, that divided the sea, whose waves roared: The LORD of hosts is His name.

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*Thursday—Fifth Week after Epiphany.*

HEBREWS I. 1—9.

GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed Heir of all things, by whom also He made the worlds; Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they. For unto which of the angels said He at any time, Thou art My Son, this day have I begotten Thee? And again, I will be to Him a Father, and He shall be to Me a Son? And again, when He bringeth in the first-begotten into the world, He saith, And

let all the angels of God worship Him. And of the angels He saith, Who maketh his angels spirits, and His ministers a flame of fire. But unto the Son He saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows.

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*Friday—Fifth Week after Epiphany.*

Isaiah lxiv. 4—9.

SINCE the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what He hath prepared for him that waiteth for Him. Thou meetest him that rejoiceth and worketh righteousness; those that remember Thee in Thy ways: behold, Thou art wroth; for we have sinned: in those is continuance, and we shall be saved. But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. And there is none that calleth upon Thy name, that stirreth up himself to take hold of Thee: for Thou hast hid Thy face from us, and hast consumed us, because of our iniquities. But now, O

LORD, Thou art our Father: we are the clay, and Thou our potter; and we all are the work of Thy hand. Be not wroth very sore, O LORD, neither remember iniquity for ever: behold, see, we beseech Thee, we are all Thy people.

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*Saturday—Fifth Week after Epiphany.*

ST. JOHN XIII. 1—15.

NOW before the feast of the passover, when Jesus knew that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray Him; Jesus knowing that the Father had given all things into His hands, and that He was come from God, and went to God; He riseth from supper, and laid aside His garments; and took a towel, and girded Himself. After that He poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded. Then cometh He to Simon Peter: and Peter saith unto Him, Lord, dost Thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto Him, Thou shalt never wash my

feet. Jesus answered him, If I wash thee not, thou hast no part with Me. Simon Peter saith unto Him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For He knew who should betray Him, therefore said He, Ye are not all clean. So, after He had washed their feet, and had taken His garments, and was set down again, He said unto them, Know ye what I have done to you? Ye call Me Master and Lord: and ye say well: for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you.

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*Sixth Sunday after Epiphany.*

ISAIAH V. 8—16.

WOE unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth! In Mine ears, said the LORD of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitant. Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah. Woe unto them that

rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the LORD, neither consider the operation of His hands. Therefore My people are gone into captivity, because they have no knowledge; and their honourable men are famished, and their multitude dried up with thirst. Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it. And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled: but the LORD of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness.

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*Monday—Sixth Week after Epiphany.*

JEREMIAH X. 6—16.

THERE is none like unto Thee, O LORD; Thou art great, and Thy name is great in might. Who would not fear Thee, O King of nations? for to Thee doth it appertain: forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto Thee. But they are altogether

soever doeth not righteousness is not of God, neither he that loveth not his brother.

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*Wednesday—Sixth Week after Epiphany.*

ST. MATTHEW XV. 21—28.

THEN Jesus went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto Him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. But He answered her not a word. And His disciples came, and besought Him, saying, Send her away; for she crieth after us. But He answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she, and worshipped Him, saying, Lord, help me. But He answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

*Thursday—Sixth Week after Epiphany.*

PSALM XVI. 5—11.

THE LORD is the portion of mine inheritance and of my cup: Thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage, I will bless the LORD, who hath given me counsel; my reins also instruct me in the night seasons. I have set the LORD always before me: because He is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For Thou wilt not leave my soul in hell; neither wilt thou suffer Thine Holy One to see corruption. Thou wilt show me the path of life; in Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore.

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*Friday—Sixth Week after Epiphany.*

JEREMIAH XXXI. 7—14.

THUS saith the LORD; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save Thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind

and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble; for I am a Father to Israel, and Ephraim is My firstborn. Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness, and My people shall be satisfied with My goodness, saith the Lord.

*Saturday—Sixth Week after Epiphany.*

ISAIAH XLV. 5—12.

I AM the LORD, and there is none else, there is no God beside Me: I girded thee, though thou hast not known Me: that they may know from the rising of the sun, and from the west, that there is none beside Me: I am the LORD, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things. Drop down, ye heavens, from above, and let the skies pour down righteousness; let the earth open, and let them bring forth salvation, and let righteousness spring up together: I the LORD have created it. Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or Thy work, He hath no hands? Woe unto him that saith unto his father, What begettest thou? or to the woman, What hast thou brought forth? Thus saith the LORD, the Holy One of Israel, and His Maker, Ask Me of things to come concerning My sons, and concerning the work of My hands command ye Me. I have made the earth, and created man upon it: I, even My hands, have stretched out the heavens, and all their host have I commanded.

## *Septuagesima Sunday.*

JOB XXXIV. 21—32.

HIS eyes are upon the ways of man, and He seeth all his goings. There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves. For He will not lay upon man more than right, that he should enter into judgment with God. He shall break in pieces mighty men without number, and set others in their stead. Therefore He knoweth their works, and He overturneth them in the night, so that they are destroyed. He striketh them as wicked men in the open sight of others; because they turned back from Him, and would not consider any of His ways: so that they cause the cry of the poor to come unto Him, and He heareth the cry of the afflicted. When He giveth quietness, who then can make trouble? and when He hideth His face, who then can behold Him? whether it be done against a nation, or against a man only: that the hypocrite reign not, lest the people be ensnared. Surely it is meet to be said unto God, I have borne chastisement, I will not offend any more: that which I see not, teach Thou me: if I have done iniquity, I will do no more.

## *Monday—Septuagesima.*

ECCLESIASTES VII. 1—10.

A GOOD name is better than precious ointment; and the day of death than the day of one's birth. It is better to go to the house of mourning than to go to the house of feasting: for that is the end of all men, and the living will lay it to his heart. Sorrow is better than laughter: for by the sadness of the countenance the heart is made better. The heart of the wise is in the house of mourning: but the heart of fools is in the house of mirth. It is better to hear the rebuke of the wise, than for a man to hear the song of fools. For as the crackling of thorns under a pot, so is the laughter of the fool. This also is vanity. Surely oppression maketh a wise man mad; and a gift destroyeth the heart. Better is the end of a thing than the beginning thereof; and the patient in spirit than the proud in spirit. Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools. Say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this.

## *Tuesday—Septuagesima.*

1 ST. JOHN I. 5—10.

THIS then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us.

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## *Wednesday—Septuagesima.*

PROVERBS I. 20—33.

WISDOM crieth without; she uttereth her voice in the streets; she crieth in the chief places of concourse, in the opening of the gates: in the city she uttereth her words, saying, How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge? Turn you at My reproof: behold, I will pour

out My spirit upon you, I will make known My words unto you. Because I have called, and ye refused; I have stretched out My hand, and no man regarded; but ye have set at nought all My counsel, and would none of My reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you; then shall they call upon Me, but I will not answer; they shall seek Me early, but they shall not find Me; for that they hated knowledge, and did not choose the fear of the LORD: they would none of My counsel: they despised all My reproof: therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whoso hearkeneth unto Me shall dwell safely, and shall be quiet from fear of evil.

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*Thursday—Septuagesima.*

PSALM IX. 7—14.

THE Lord shall endure for ever: He hath prepared His throne for judgment. And He shall judge the world in righteousness, He shall minister judgment to the people in

uprightness. The Lord also will be a refuge for the oppressed, a refuge in times of trouble. And they that know Thy name will put their trust in Thee: for Thou, Lord, hast not forsaken them that seek Thee. Sing praises to the Lord, which dwelleth in Zion: declare among the people His doings. When He maketh inquisition for blood, He remembereth them: He forgetteth not the cry of the humble. Have mercy upon me, O Lord; consider my trouble which I suffer of them that hate me, Thou that liftest me up from the gates of death: that I may show forth all Thy praise in the gates of the daughter of Zion: I will rejoice in Thy salvation.

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*Friday—Septuagesima.*

2 Timothy ii. 3—13.

THOU therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. The husbandman that laboureth must be first partaker of the fruits. Consider what I say; and the Lord give thee understanding in all things. Re-

member that Jesus Christ of the seed of David was raised from the dead according to my gospel: wherein I suffer trouble, as an evil-doer, even unto bonds; but the word of God is not bound. Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory. It is a faithful saying: For if we be dead with Him, we shall also live with Him: if we suffer, we shall also reign with Him: if we deny Him, He also will deny us: if we believe not, yet He abideth faithful: He cannot deny Himself.

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*Saturday—Septuagesima.*

HEBREWS VI. 10—20.

GOD is not unrighteous to forget your work and labour of love which ye have shewed toward His name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do show the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises. For when God made promise to Abraham, because He could swear by no greater, He sware by Himself, saying, Surely blessing I will bless thee, and

multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.

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*Sexagesima Sunday.*

Ezekiel xx. 10—20.

I CAUSED them to go forth out of the land of Egypt, and brought them into the wilderness: and I gave them My statutes, and shewed them My judgments, which if a man do, he shall even live in them. Moreover also, I gave them My sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them. But the house of Israel rebelled against Me

in the wilderness: they walked not in My statutes, and they despised My judgments, which if a man do, he shall even live in them; and My sabbaths they greatly polluted: then I said, I would pour out My fury upon them in the wilderness, to consume them. But I wrought for My name's sake, that it should not be polluted before the heathen, in whose sight I brought them out. Yet also I lifted up My hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands; because they despised My judgments, and walked not in My statutes, but polluted My sabbaths: for their heart went after their idols. Nevertheless Mine eye spared them from destroying them, neither did I make an end of them in the wilderness. But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols: I am the LORD your God; walk in My statutes, and keep My judgments, and do them; and hallow My sabbaths; and they shall be a sign between Me and you, that ye may know that I am the LORD your God.

*Monday—Sexagesima.*

Hebrews ix. 11—14.

CHRIST being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?

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*Tuesday—Sexagesima.*

Romans viii. 31—39.

WHAT shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is He that condemneth? It is Christ that died; yea, rather, that is risen again, who is even at the right hand of God, who also

maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

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*Wednesday—Sexagesima.*

ST. LUKE XIV. 25—33.

AND there went great multitudes with Him: and He turned, and said unto them, If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple. And whosoever doth not bear his cross, and come after Me, cannot be My disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and

is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple.

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*Thursday—Sexagesima.*

ECCLESIASTES I. 1—11.

THE words of the Preacher, the son of David, king of Jerusalem. Vanity of vanities, saith the Preacher; vanity of vanities; all is vanity. What profit hath a man of all his labour which he taketh under the sun? One generation passeth away, and another generation cometh: but the earth abideth for ever. The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose. The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits. All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers

come, thither they return again. All things are full of labour; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing. The thing that hath been, it is that which shall be; and that which is done, is that which shall be done: and there is no new thing under the sun. Is there anything whereof it may be said, See, this is new? It hath been already of old time, which was before us. There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after.

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*Friday—Sexagesima.*

PSALM XXV. 1—11.

UNTO Thee, O LORD, do I lift up my soul. O my God, I trust in Thee: let me not be ashamed: let not mine enemies triumph over me. Yea, let none that wait on Thee be ashamed: let them be ashamed which transgress without cause. Shew me Thy ways, O LORD; teach me Thy paths. Lead me in Thy truth, and teach me: for Thou art the God of my salvation; on Thee do I wait all the day. Remember, O LORD, Thy tender mercies and Thy lovingkindnesses; for they have been ever of old. Remember not the sins of my youth, nor my transgressions; according to Thy mercy remember

Thou me for thy goodness' sake, O LORD. Good and upright is the LORD: therefore will He teach sinners in the way. The meek will He guide in judgment: and the meek will He teach His way. All the paths of the LORD are mercy and truth unto such as keep His covenant and His testimonies. For Thy name's sake, O LORD, pardon mine iniquity; for it is great.

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*Saturday—Sexagesima.*

2 CORINTHIANS IX. 6—11.

THIS I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: (as it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) being enriched in everything to all bountifulness, which causeth through us thanksgiving to God.

*Quinquagesima Sunday.*

ST. MATTHEW V. 1—12.

AND seeing the multitudes, He went up into a mountain: and when He was set, His disciples came unto Him. And He opened His mouth, and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

*Monday—Quinquagesima.*

1 St. John iv. 7—12.

BELOVED, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent His only-begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and His love is perfected in us.

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*Tuesday—Quinquagesima.*

1 St. Peter iv. 7—11.

THE end of all things is at hand: be ye therefore sober, and watch unto prayer. And, above all things, have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any

man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

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## *Ash Wednesday.*

ISAIAH LVIII. 1—8.

CRY aloud, spare not, lift up thy voice like a trumpet, and shew My people their transgressions, and the house of Jacob their sins. Yet they seek Me daily, and delight to know My ways, as a nation that did righteousness, and forsook not the ordinance of their God; they ask of Me the ordinances of justice; they take delight in approaching to God. Wherefore have we fasted, say they, and Thou seest not? wherefore have we afflicted our soul, and Thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an

acceptable day to the LORD? Is not this the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee: the glory of the LORD shall be thy rereward.

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*Thursday after Ash Wednesday.*

HOSEA XIV. 1—9.

O ISRAEL, return unto the LORD thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the LORD: say unto Him, Take away all iniquity, and receive us graciously; so will we render the calves of our lips. Asshur shall not save us; we will not ride upon horses; neither will we say any more to the work of our hands, Ye are our gods: for in Thee the fatherless findeth mercy. I will heal their backsliding, I will love them freely: for Mine anger is turned away from him. I will be as the dew

unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him; I am like a green fir tree. From Me is thy fruit found. Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the LORD are right, and the just shall walk in them; but the transgressors shall fall therein.

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## *Friday after Ash Wednesday.*

ST. MATTHEW XVI. 21—27.

FROM that time forth began Jesus to show unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took Him, and began to rebuke Him, saying, Be it far from Thee, Lord: this shall not be unto Thee. But He turned and said unto Peter, Get thee behind Me, Satan; thou art an offence unto Me: for thou savourest not the things that be of God, but those

that be of men. Then said Jesus unto His disciples, If any man will come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of Man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works.

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*Saturday after Ash Wednesday.*

PROVERBS XI. 1—9.

A FALSE balance is abomination to the LORD; but a just weight is His delight. When pride cometh, then cometh shame; but with the lowly is wisdom. The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them. Riches profit not in the day of wrath: but righteousness delivereth from death. The righteousness of the perfect shall direct his way; but the wicked shall fall by his own wickedness. The righteousness of the upright shall deliver them: but transgressors shall be taken in their own naughtiness. When a wicked man dieth, his expectation shall perish: and the hope of unjust men perisheth.

The righteous is delivered out of trouble, and the wicked cometh in his stead. An hypocrite with his mouth destroyeth his neighbour: but through knowledge the just shall be delivered.

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*First Sunday in Lent.*

JOB XXXVI. 5—12.

BEHOLD God is mighty, and despiseth not any; He is mighty in strength and wisdom. He preserveth not the life of the wicked; but giveth right to the poor. He withdraweth not His eyes from the righteous: but with kings are they on the throne; yea, He doth establish them for ever, and they are exalted. And if they be bound in fetters, and be holden in cords of affliction, then He sheweth them their work, and their transgressions that they have exceeded. He openeth also their ear to discipline, and commandeth that they return from iniquity. If they obey and serve Him, they shall spend their days in prosperity, and their years in pleasures. But if they obey not, they shall perish by the sword, and they shall die without knowledge.

## *Monday—First Week in Lent.*

St. James i. 2—15.

MY brethren, count it all joy when ye fall into divers temptations: knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted: but the rich in that he is made low: because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so shall also the rich man fade away in his ways. Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him. Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth

He any man; but every man is tempted, when he is drawn away of his own lust and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.

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*Tuesday—First Week in Lent.*

MICAH VI. 1—8.

HEAR ye now what the LORD saith; Arise, contend thou before the mountains, and let the hills hear thy voice. Hear ye, O mountains, the LORD's controversy, and ye strong foundations of the earth; for the LORD hath a controversy with His people, and He will plead with Israel. O my people, what have I done unto thee? and wherein have I wearied thee? testify against Me. For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam. O My people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the LORD. Wherewith shall I come before the LORD, and bow myself before the High God? Shall I come before Him with burnt offerings, with calves of a year old? Will the LORD be pleased with

thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

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*Wednesday—First Week in Lent.*

Deuteronomy vii. 9—13.

KNOW therefore that the Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments, to a thousand generations; and repayeth them that hate Him to their face to destroy them: He will not be slack to him that hateth Him, He will repay him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them. Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which He sware unto thy fathers. And He will love thee, and bless thee, and multiply thee: He will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil; the increase of thy

kine, and the flocks of thy sheep, in the land which He sware unto thy fathers to give thee.

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*Thursday—First Week in Lent.*

ST. MATTHEW VI. 16—24.

MOREOVER, when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! No man can serve two masters: for either he will

hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon.

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*Friday—First Week in Lent.*

St. Luke xv. 1—10.

THEN drew near unto Him all the publicans and sinners for to hear Him. And the Pharisees and scribes murmured, saying, This Man receiveth sinners, and eateth with them. And He spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have

found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

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*Saturday—First Week in Lent.*

1 TIMOTHY VI. 12—19.

FIGHT the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, Who quickeneth all things, and before Christ Jesus, Who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: which in His times He shall shew, Who is the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; Whom no man hath seen, nor can see: to Whom be honour and power everlasting. Amen. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

*Second Sunday in Lent.*

ROMANS XIV. 1—12.

HIM that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living. But why dost thou judge thy brother? or why dost thou

set at naught thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God. So then every one of us shall give account of himself to God.

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*Monday—Second Week in Lent.*

St. James i. 19—27.

My beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any man be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this

man's religion is vain. Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

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*Tuesday—Second Week in Lent.*

JEREMIAH XVII. 5—10.

THUS saith the LORD; cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD. For he shall be like the heath in the desert, and shall not see when good cometh: but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is the man that trusteth in the LORD, and whose hope the LORD is: for he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit. The heart is deceitful above all things, and desperately wicked: who can know it? I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

## *Wednesday—Second Week in Lent.*

REVELATION III. 14—21.

UNTO the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true Witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked, I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne.

*Thursday—Second Week in Lent.*

ST. MATTHEW VII. 21—27.

NOT every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of My Father which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity. Therefore whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

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*Friday—Second Week in Lent.*

LAMENTATIONS III. 22—33.

IT is of the LORD's mercies that we are not consumed, because His compassions fail not.

They are new every morning: great is Thy faithfulness. The LORD is my portion, saith my soul; therefore will I hope in Him. The LORD is good unto them that wait for Him, to the soul that seeketh Him. It is good that a man should both hope and quietly wait for the salvation of the LORD. It is good for a man that he bear the yoke in his youth. He sitteth alone and keepeth silence, because he hath borne it upon him. He putteth his mouth in the dust; if so be there may be hope. He giveth his cheek to him that smiteth him: he is filled full with reproach. For the LORD will not cast off for ever: but though He cause grief, yet will He have compassion according to the multitude of His mercies. For He doth not afflict willingly, nor grieve the children of men.

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*Saturday—Second Week in Lent.*

ST. LUKE XII. 13—21.

AND one of the company said unto Him, Master, speak to my brother, that he divide the inheritance with me. And He said unto him, Man, who made Me a Judge or a Divider over you? And He said unto them, Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And He spake a parable unto them, saying,

The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool! this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God.

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*Third Sunday in Lent.*

DEUTERONOMY XXX. 11—20.

THIS commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. See, I have set before thee this day life and good, and

death and evil; in that I command thee this day to love the LORD thy God, to walk in His ways, and to keep His commandments, and His statutes, and His judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: that thou mayest love the LORD thy God, and that thou mayest obey His voice, and that thou mayest cleave unto Him; (for He is thy life, and the length of thy days); that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

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*Monday—Third Week in Lent.*

JOB XXII. 21—30.

ACQUAINT now thyself with Him, and be at peace! thereby good shall come unto thee. Receive, I pray thee, the law from

His mouth, and lay up His words in thine heart. If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles. Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks. Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver. For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God. Thou shalt make thy prayer unto Him, and He shall hear thee, and thou shalt pay thy vows. Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways. When men are cast down, then thou shalt say, There is lifting up; and He shall save the humble person. He shall deliver the island of the innocent; and it is delivered by the pureness of thine hands.

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*Tuesday—Third Week in Lent.*

Isaiah i. 16—20.

WASH you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like

crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it.

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*Wednesday—Third Week in Lent.*

ST. MARK X. 17–31.

AND when He was gone forth into the way, there came one running, and kneeled to Him, and asked Him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou Me good? there is none good but One, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. And he answered and said unto Him, Master, all these have I observed from my youth. Then Jesus beholding him, loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow Me. And he was sad at that saying, and went away grieved: for he had great possessions. And Jesus looked round about, and saith unto His disciples, How hardly

shall they that have riches enter into the kingdom of God! And the disciples were astonished at His words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. And they were astonished out of measure, saying among themselves, Who then can be saved? And Jesus looking upon them, saith, With men it is impossible, but not with God: for with God all things are possible. Then Peter began to say unto Him, Lo, we have left all, and have followed Thee. And Jesus answered and said, Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. But many that are first shall be last; and the last first.

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*Thursday—Third Week in Lent.*

St. Luke iii. 7—18.

THEN said he to the multitude that came forth to be baptized of him, O generation

of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father, for I say unto you, That God is able of these stones to raise up children to Abraham. And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages. And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not; John answered, saying unto them all, I indeed baptize you with water; but One mightier than I cometh, the latchet of Whose shoes I am not worthy to unloose: He shall baptize you with the Holy Ghost and with fire: Whose fan is in His Hand, and He will

throughly purge His floor, and will gather the wheat into His garner; but the chaff He will burn with fire unquenchable. And many other things in his exhortation preached he unto the people.

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*Friday—Third Week in Lent.*

St. Luke xv. 11—32.

AND He said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no

more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing: and he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and entreated him. And he, answering, said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath

devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost, and is found.

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*Saturday after Third Sunday in Lent.*

St. Matthew xxv. 14—30.

FOR the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful

over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed. And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap were I sowed not, and gather where I have not strawed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

*Fourth Sunday in Lent.*

PSALM XXXIX. 4—13.

LORD, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. Behold, Thou hast made my days as an handbreadth; and mine age is as nothing before Thee: verily, every man at his best state is altogether vanity. Surely every man walketh in a vain shew: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them. And now, LORD, what wait I for? my hope is in Thee. Deliver me from all my transgressions; make me not the reproach of the foolish. I was dumb, I opened not my mouth; because Thou didst it. Remove Thy stroke away from me: I am consumed by the blow of Thine hand. When Thou with rebukes dost correct man for iniquity, Thou makest his beauty to consume away like a moth: surely every man is vanity. Hear my prayer, O LORD, and give ear unto my cry; hold not Thy peace at my tears: for I am a stranger with Thee, and a sojourner, as all my fathers were. O spare me, that I may recover strength before I go hence, and be no more.

*Monday—Fourth Week in Lent.*

EPHESIANS VI. 1—9.

CHILDREN, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayst live long on the earth. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eyeservice as menpleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with Him.

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*Tuesday—Fourth Week in Lent.*

ST. MARK V. 25—34.

AND a certain woman, which had an issue of blood twelve years, and had suf-

fered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse; when she had heard of Jesus, came in the press behind, and touched His garment. For she said, If I may touch but His clothes, I shall be whole. And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. And Jesus, immediately knowing in Himself that virtue had gone out of Him, turned Him about in the press, and said, Who touched My clothes? And His disciples said unto Him, Thou seest the multitude thronging Thee, and sayest Thou, Who touched Me? And He looked round about to see her that had done this thing. But the woman, fearing and trembling, knowing what was done in her, came and fell down before Him, and told Him all the truth. And He said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

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*Wednesday—Fourth Week in Lent.*

St. James iii. 13—18.

WHO is a wise man, and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not,

and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above, is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.

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*Thursday—Fourth Week in Lent.*

ST. MARK VIII. 31—38.

AND he began to teach them that the Son of Man must suffer many things, and be rejected of the elders, and of the chief priests and scribes, and be killed, and after three days rise again. And He spake that saying openly. And Peter took Him, and began to rebuke Him. But when He had turned about and looked on His disciples, He rebuked Peter, saying, Get thee behind Me, Satan; for thou savourest not the things that be of God, but the things that be of men. And when He had called the people unto Him with His disciples also, He said unto them, Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever will save his life shall lose it; but

whosoever shall lose his life for My sake and the gospel's, the same shall save it. For what shall it profit a man, if he should gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? Whosoever, therefore, shall be ashamed of Me, and of My words, in this adulterous and sinful generation; of him also shall the Son of Man be ashamed, when He cometh in the glory of His Father with the holy angels.

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*Friday—Fourth Week in Lent.*

St. Luke vii. 37—50.

AND, behold, a woman in the city, which was a sinner, when she heard that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at His feet behind Him weeping, and began to wash His feet with tears, and did wipe them with the hairs of her head, and kissed His feet, and anointed them with the ointment. Now when the Pharisee which had bidden Him saw it, he spake within himself, saying, This Man, if He were a prophet, would have known who and what manner of woman this is that toucheth Him: for she is a sinner. And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain

creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell Me, therefore, which of these will love him most? Simon answered and said, I suppose that he to whom he forgave most. And He said unto him, Thou hast rightly judged. And He turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest Me no water for My feet: but she hath washed My feet with tears, and wiped them with the hairs of her head. Thou gavest Me no kiss: but this woman since the time I came in hath not ceased to kiss My feet. My head with oil thou didst not anoint: but this woman hath anointed My feet with ointment. Wherefore, I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And He said unto her, Thy sins are forgiven. And they that sat at meat with Him began to say within themselves, Who is this that forgiveth sins also? And He said to the woman, Thy faith hath saved thee; go in peace.

*Saturday—Fourth Week in Lent.*

Job v. 17—26.

BEHOLD, happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty; for He maketh sore, and bindeth up; He woundeth, and His hands make whole. He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee. In famine He shall redeem thee from death; and in war from the power of the sword. Thou shalt be hid from the scourge of the tongue; neither shalt thou be afraid of destruction when it cometh. At destruction and famine thou shalt laugh; neither shalt thou be afraid of the beasts of the earth. For thou shalt be in league with the stones of the field; and the beasts of the field shall be at peace with thee. And thou shalt know that thy tabernacle shall be in peace; and thou shalt visit thy habitation, and shalt not sin. Thou shalt know also that thy seed shall be great, and thine offspring as the grass of the earth. Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season.

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*Fifth Sunday in Lent.*

Ezekiel xviii. 20—28.

THE soul that sinneth, it shall die. The son shall not bear the iniquity of the

father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins that he hath committed, and keep all My statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die? saith the LORD God; and not that he should return from his ways, and live? But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. Yet we say, the way of the LORD is not equal. Hear now, O house of Israel, Is not My way equal? are not your ways unequal? When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is

lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

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*Monday—Fifth Week in Lent.*

PSALM CXIX. 9—16.

WHEREWITHAL shall a young man cleanse his way? By taking heed thereto according to Thy word. With my whole heart have I sought Thee: O let me not wander from Thy commandments. Thy word have I hid in mine heart, that I might not sin against Thee. Blessed art Thou, O LORD: teach me Thy statutes. With my lips have I declared all the judgments of Thy mouth. I have rejoiced in the way of Thy testimonies, as much as in all riches. I will meditate in Thy precepts, and have respect unto Thy ways. I will delight myself in Thy statutes: I will not forget Thy word.

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*Tuesday—Fifth Week in Lent.*

ISAIAH LIX. 12—16.

OUR transgressions are multiplied before Thee, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them: in trans-

gressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the LORD saw it, and it displeased Him that there was no judgment. And He saw that there was no man, and wondered that there was no intercessor: therefore His arm brought salvation unto Him, and His righteousness it sustained Him.

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*Wednesday—Fifth Week in Lent.*

1 ST. JOHN II. 1—6.

MY little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected: hereby

know we that we are in Him. He that saith he abideth in Him, ought himself also so to walk, even as He walked.

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*Thursday—Fifth Week in Lent.*

HEBREWS IX. 24—28.

CHRIST is not entered in the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with blood of others; for then must He often have suffered since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation.

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*Friday—Fifth Week in Lent.*

1 ST. PETER II. 18—25.

SERVANTS, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward

God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps: who did no sin, neither was guile found in His mouth; who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously: who His own self bare our own sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

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*Saturday after Fifth Sunday in Lent.*

1 ST. PETER IV. 12—19.

BELOVED, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye: for the Spirit of glory and of God resteth upon you:

on their part He is evil spoken of, but on your part He is glorified. But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf. For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him in well-doing, as unto a faithful Creator.

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*Sunday before Easter.*

PHILIPPIANS II. 5—13.

LET this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the

name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure.

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## *Monday in Holy Week.*

HEBREWS II. 8—18.

WE see not yet all things put under Him. But we Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man. For it became Him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. For both He that sanctifieth and they who are sanctified are all of one; for which cause He is not ashamed to call them brethren; saying, I will declare Thy name unto My brethren, in the midst of the church will I sing praise unto Thee. And again, I will put My trust in Him: and

again, Behold I and the children which God hath given Me. Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succour them that are tempted.

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## *Tuesday in Holy Week.*

REVELATION V. 6—14.

AND I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And He came and took the book out of the right hand of Him that sat upon the throne. And when He had taken the book, the four beasts and four and

twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped Him that liveth for ever and ever.

## *Wednesday in Holy Week.*

St. John xii. 23—32.

AND Jesus answered them, saying, The hour is come, that the Son of Man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world, shall keep it unto life eternal. If any man serve Me, let him follow Me; and where I am, there shall also My servant be: if any man serve Me, him will My Father honour. Now is My soul troubled; and what shall I say? Father, save Me from this hour: but for this cause came I unto this hour. Father, glorify Thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to Him. Jesus answered and said, This voice came not because of Me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto Me.

*Thursday in Holy Week.*

St. Matthew xxvi. 36—46.

THEN cometh Jesus with them unto a place called Gethsemane, and said unto the disciples, Sit ye here, while I go and pray yonder. And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith He unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with Me. And He went a little farther, and fell on His face, and prayed, saying, O My Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt. And He cometh unto the disciples, and findeth them asleep, and saith unto Peter, What! could ye not watch with Me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done. And He came and found them asleep again: for their eyes were heavy. And He left them, and went away again, and prayed the third time, saying the same words. Then cometh He to His disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Rise,

let us be going: behold, he is at hand that doth betray Me.

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*Good Friday.*

1 Corinthians xv. 50—57.

NOW this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

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*Easter Eve.*

Hebrews iv. 9—16.

THERE remaineth therefore a rest to the people of God. For he that is entered

into his rest, he also hath ceased from his own works, as God did from His. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight: but all things are naked and opened unto the eyes of Him with whom we have to do. Seeing then that we have a Great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

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## *Easter Day.*

REVELATION VII. 9—17.

AFTER this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before

the Lamb, clothed with white robes, and palms in their hands. And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes: and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

## *Monday in Easter Week.*

ISAIAH XXV. 1—9.

O LORD, Thou art my God; I will exalt Thee, I will praise Thy name; for Thou hast done wonderful things; Thy counsels of old are faithfulness and truth. For Thou hast made of a city an heap; of a defenced city a ruin: a palace of strangers to be no city; it shall never be built. Therefore shall the strong people glorify Thee, the city of the terrible nations shall fear Thee. For Thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall. Thou shalt bring down the noise of strangers as the heat in a dry place; even the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low. And in this mountain shall the LORD of Hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the LORD God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the

earth: for the LORD hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the LORD; we have waited for Him, we will be glad and rejoice in His salvation.

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*Tuesday in Easter Week.*

ISAIAH XXXIII. 15—22.

HE that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high; his place of defence shall be the munitions of rocks; bread shall be given him; his waters shall be sure. Thine eyes shall see the King in His beauty: they shall behold the land that is very far off. Thine heart shall meditate terror. Where is the scribe? where is the receiver? where is he that counted the towers? Thou shalt not see a fierce people; a people of deeper speech than thou canst perceive; of a stammering tongue, that thou canst not understand. Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither

shall any of the cords thereof be broken. But there the glorious LORD will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the LORD is our Judge, the LORD is our lawgiver, the LORD is our King; He will save us.

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*Wednesday in Easter Week.*

ST. JOHN XI. 19—27.

MANY of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met Him: but Mary sat still in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever Thou wilt ask of God, God will give it Thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto Him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the Resurrection, and the Life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. Believest thou this? She saith unto Him, Yea, Lord: I believe that Thou art the Christ, the Son of God, which should come into the world.

## *Thursday in Easter Week.*

HOSEA VI. 1—6.

COME, and let us return unto the LORD: for He hath torn, and He will heal us; He hath smitten, and He will bind us up. After two days will He revive us: in the third day He will raise us up, and we shall live in His sight. Then shall we know, if we follow on to know the LORD: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth. O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away. Therefore have I hewed them by the prophets; I have slain them by the words of My mouth: and thy judgments are as the light that goeth forth. For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.

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## *Friday in Easter Week.*

1 ST. PETER I. 3—9.

BLESSED be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance

incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: Whom having not seen, ye love; in Whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls.

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## *Saturday in Easter Week.*

ZEPHANIAH III. 14—20.

SING, O daughter of Zion; shout, O Israel; be glad and rejoice with all thy heart, O daughter of Jerusalem. The LORD hath taken away thy judgments, He hath cast out thine enemy; the King of Israel, even the LORD, is in the midst of thee; thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. The LORD thy God in the midst of thee is mighty; He will save, He will rejoice over thee with

joy; He will rest in His love, He will joy over thee with singing. I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden. Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.

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*First Sunday after Easter.*

REVELATION XIX. 4—9.

THE four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. And a voice came out of the throne, saying, Praise our God, all ye His servants, and ye that fear Him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she

should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

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*Monday—First Week after Easter.*

PSALM XXVII. 1—6.

THE LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid? When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident. One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to inquire in His temple. For in the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me; He shall set me up upon a rock. And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in His tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the LORD.

*Tuesday—First Week after Easter.*

HEBREWS X. 11—25.

EVERY priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till His enemies be made His footstool. For by one offering He hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us; for after that He had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put My laws into their hearts, and in their minds will I write them; and their sins and their iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; and having an High Priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for He is faithful that promised;) and

let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching.

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*Wednesday—First Week after Easter.*

ISAIAH XXVI. 1—11.

IN that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace whose mind is stayed on Thee: because he trusteth in Thee. Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength: for He bringeth down them that dwell on high; the lofty city, He layeth it low; He layeth it low, even to the ground; He bringeth it even to the dust. The foot shall tread it down, even the feet of the poor, and the steps of the needy. The way of the just is uprightness: Thou, most upright, dost weigh the path of the just. Yea, in the way of Thy judgments, O LORD, have we waited for Thee; the desire of our soul is to Thy name, and to the remembrance of Thee. With my soul have I desired Thee in the night;

yea, with my spirit within me will I seek Thee early: for when Thy judgments are in the earth, the inhabitants of the world will learn righteousness. Let favour be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD. LORD, when Thy hand is lifted up, they will not see: but they shall see, and be ashamed for their envy at the people; yea, the fire of Thine enemies shall devour them.

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*Thursday—First Week after Easter.*

ST. JOHN VI. 35—40.

JESUS said unto them, I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst. But I said unto you, That ye also have seen Me, and believe not. All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out. For I came down from heaven, not to do Mine own will, but the will of Him that sent Me. And this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day. And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may

have everlasting life: and I will raise him up at the last day.

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*Friday—First Week after Easter.*

PSALM XV.

LORD, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. In whose eyes a vile person is contemned; but he honoureth them that fear the LORD. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.

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*Saturday—First Week after Easter.*

ST. JOHN XI. 32—45.

WHEN Mary was come where Jesus was, and saw Him, she fell down at His feet, saying unto Him, Lord, if Thou hadst been here, my brother had not died. When Jesus, therefore, saw her weeping, and the Jews also weeping which came with her, He groaned in the spirit, and was troubled, and

said, Where have ye laid him? They said unto Him, Lord, come and see. Jesus wept. Then said the Jews, Behold how He loved him. And some of them said, Could not this Man, which opened the eyes of the blind, have caused that even this man should not have died? Jesus therefore again groaning in Himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto Him, Lord, by this time he stinketh: for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone from the place where the dead was laid. And Jesus lifted up His eyes, and said, Father, I thank Thee that Thou hast heard Me. And I knew that Thou hearest Me always: but because of the people which stand by I said it, that they may believe that Thou hast sent Me. And when He thus had spoken, He cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on Him.

*Second Sunday after Easter.*

PSALM CXLV. 14—21.

THE LORD upholdeth all that fall, and raiseth up all those that be bowed down. The eyes of all wait upon Thee; and Thou givest them their meat in due season. Thou openest Thine hand, and satisfiest the desire of every living thing. The LORD is righteous in all His ways, and holy in all His works. The LORD is nigh unto all them that call upon Him, to all that call upon Him in truth. He will fulfil the desire of them that fear Him: He also will hear their cry, and will save them. The LORD preserveth all them that love Him: but all the wicked will He destroy. My mouth shall speak the praise of the LORD: and let all flesh bless His holy name for ever and ever.

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*Monday—Second Week after Easter.*

ISAIAH LIX. 16—21.

HE saw that there was no man, and wondered that there was no intercessor: therefore His arm brought salvation unto Him; and His righteousness, it sustained Him. For He put on righteousness as a breastplate, and an helmet of salvation upon His head; and He put on the garments of vengeance for clothing, and was clad with

zeal as a cloak. According to their deeds, accordingly He will repay, fury to His adversaries, recompence to His enemies; to the islands He will repay recompence. So shall they fear the name of the LORD from the west, and His glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. As for Me, this is My covenant with them, saith the LORD; My Spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

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*Tuesday—Second Week after Easter.*

EZEKIEL XXXIV. 11—16.

THUS saith the Lord GOD, Behold, I, even I, will both search My sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out My sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries,

and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be; there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed My flock, and I will cause them to lie down, saith the Lord GOD. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment.

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*Wednesday—Second Week after Easter.*

ST. LUKE VII. 11—17.

AND it came to pass the day after, that He went into a city called Nain; and many of His disciples went with Him, and much people. Now when He came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, He had compassion on her, and said unto her, Weep not. And He came and touched the bier: and they that bare him stood still. And He said, Young man, I say

unto thee, Arise. And he that was dead sat up, and began to speak. And He delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great Prophet is risen up among us; and, That God hath visited His people. And this rumour of Him went forth throughout all Judea, and throughout all the region round about.

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*Thursday—Second Week after Easter.*

ST. JOHN XIV. 26—31.

BUT the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved Me, ye would rejoice, because I said, I go unto the Father: for My Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in Me. But that the world may know that I love the Father;

and as the Father gave me commandment, even so I do. Arise, let us go hence.

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*Friday—Second Week after Easter.*

ACTS II. 22—28.

YE men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that He should be holden of it. For David speaketh concerning Him, I foresaw the Lord always before my face, for He is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because Thou wilt not leave my soul in hell, neither wilt Thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; Thou shalt make me full of joy with Thy countenance.

*Saturday—Second Week after Easter.*

PSALM XXX.

I WILL extol Thee, O LORD; for Thou hast lifted me up, and hast not made my foes to rejoice over me. O LORD my God, I cried unto Thee, and Thou hast healed me. O LORD, Thou hast brought up my soul from the grave: Thou hast kept me alive, that I should not go down to the pit. Sing unto the LORD, O ye saints of His, and give thanks at the remembrance of His holiness. For His anger endureth but a moment: in His favour is life: weeping may endure for a night, but joy cometh in the morning. And in my prosperity I said, I shall never be moved. LORD, by Thy favour Thou hast made my mountain to stand strong: Thou didst hide Thy face, and I was troubled. I cried unto Thee, O LORD, and unto the LORD I made supplication. What profit is there in my blood, when I go down to the pit? Shall the dust praise Thee? shall it declare Thy Truth? Hear, O LORD, and have mercy upon me: LORD, be Thou my helper. Thou hast turned for me my mourning into dancing: Thou hast put off my sackcloth, and girded me with gladness; to the end that my glory may sing praise to Thee, and not be silent. O LORD my God, I will give thanks unto Thee for ever.

*Third Sunday after Easter.*

ISAIAH XXXII. 1—8.

BEHOLD, a King shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly. The vile person shall be no more called liberal, nor the churl said to be bountiful. For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail. The instruments also of the churl are evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right. But the liberal deviseth liberal things; and by liberal things shall he stand.

*Monday—Third Week after Easter.*

St. John xiv. 1—7.

LET not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also. And whither I go, ye know, and the way ye know. Thomas saith unto Him, Lord, we know not whither Thou goest, and how can we know the way? Jesus saith unto him, I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me. If ye had known Me, ye should have known my Father also: and from henceforth ye know Him, and have seen Him.

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*Tuesday—Third Week after Easter.*

1 Corinthians xv. 35—49.

SOME man will say, How are the dead raised up? and with what body do they come? Thou fool! that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased Him, and

to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening Spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second Man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

*Wednesday—Third Week after Easter.*

MICAH VII. 18—20.

WHO is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy. He will turn again, He will have compassion upon us; He will subdue our iniquities: and Thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which Thou hast sworn unto our fathers from the days of old.

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*Thursday—Third Week after Easter.*

EZEKIEL XXXVII. 1—14.

THE hand of the LORD was upon me, and carried me out in the Spirit of the LORD, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. And He said unto me, Son of man, can these bones live? And I answered, O Lord GOD, Thou knowest. Again He said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD. Thus saith the Lord GOD unto these bones; Be-

hold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. Then said He unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain that they may live. So I prophesied as He commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then He said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the LORD, when I have opened your graves, O My people, and brought you

up out of your graves, and shall put My Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I, the LORD, have spoken it, and performed it, saith the LORD.

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*Friday—Third Week after Easter.*

PHILIPPIANS III. 7—14.

WHAT things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching

forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.

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*Saturday—Third Week after Easter.*

ISAIAH XII.

AND in that day thou shalt say, O LORD, I will praise Thee; though Thou wast angry with me, Thine anger is turned away, and Thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is My strength and My song; He also is become My salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the LORD, call upon His name, declare His doings among the people, make mention that His name is exalted. Sing unto the LORD; for He hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.

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*Fourth Sunday after Easter.*

PSALM CXVI. 12—19.

WHAT shall I render unto the LORD for all His benefits toward me? I will take the cup of salvation, and call upon the name

of the LORD. I will pay my vows unto the LORD now in the presence of all His people. Precious in the sight of the LORD is the death of His saints. O LORD, truly I am Thy servant; I am Thy servant, and the son of Thine handmaid: Thou hast loosed my bonds. I will offer to Thee the sacrifice of thanksgiving, and will call upon the name of the LORD. I will pay my vows unto the LORD now in the presence of all His people, in the courts of the LORD's house, in the midst of thee, O Jerusalem. Praise ye the LORD.

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*Monday—Fourth Week after Easter.*

PSALM XXIII.

THE LORD is my Shepherd; I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters. He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: Thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

*Tuesday—Fourth Week after Easter.*

ISAIAH II. 2—5.

AND it shall come to pass in the last days, that the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the LORD.

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*Wednesday—Fourth Week after Easter.*

ECCLESIASTES XII. 1—7.

REMEMBER now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds re-

turn after the rain: in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low; also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

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*Thursday—Fourth Week after Easter.*

1 Corinthians ii. 7—12.

We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. But as it is

written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit, for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

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*Friday—Fourth Week after Easter.*

HEBREWS X. 28—38.

HE that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know Him that hath said, Vengeance belongeth unto Me, I will recompense, saith the Lord. And again, The Lord shall judge His people. It is a fearful thing to fall into the hands of the living God. But call to remembrance the former days, in which, after ye

were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazing stock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

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*Saturday—Fourth Week after Easter.*

1 CORINTHIANS XI. 23—29.

I HAVE received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which He was betrayed took bread: and when He had given thanks, He brake it, and said, Take, eat: this is My body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the New Testament in My blood: this do ye, as oft as ye drink it, in

remembrance of Me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

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## *Fifth Sunday after Easter.*

1 THESSALONIANS IV. 13—18.

I WOULD not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the

air: and so shall we ever be with the Lord, Wherefore comfort one another with these words.

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## *Rogation Monday.*

PSALM XXXII. 1—7.

BLESSED is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile. When I kept silence, my bones waxed old through my roaring all the day long. For day and night Thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah. I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my trangressions unto the LORD: and Thou forgavest the iniquity of my sin. Selah. For this shall every one that is godly pray unto Thee in a time when Thou mayest be found; surely in the floods of great waters they shall not come nigh unto him. Thou art my hiding-place; Thou shalt preserve me from trouble; Thou shalt compass me about with songs of deliverance. Selah.

## *Rogation Tuesday.*

PSALM XC. 1—12.

LORD, Thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God. Thou turnest man to destruction, and sayest, Return, ye children of men. For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. For we are consumed by Thine anger, and by Thy wrath are we troubled. Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance. For all our days are passed away in Thy wrath: we spend our years as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow, for it is soon cut off, and we fly away. Who knoweth the power of Thine anger? even according to Thy fear, so is Thy wrath. So teach us to number our days, that we may apply our hearts unto wisdom.

## *Rogation Wednesday.*

St. John xx. 11—18.

MARY stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid Him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that It was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing Him to be the gardener, saith unto Him, Sir, if Thou have borne Him hence, tell me where Thou hast laid Him, and I will take Him away. Jesus saith unto her, Mary. She turned herself, and saith unto Him, Rabboni; which is to say, Master. Jesus saith unto her, Touch Me not; for I am not yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that He had spoken these things unto her.

## *Ascension Day.*

HEBREWS VII. 24—VIII. 2.

THIS Man, because He continueth ever, hath an unchangeable priesthood. Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them. For such an High Priest became us, Who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for His own sins, and then for the people's: for this He did once, when He offered up Himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore. Now of the things which we have spoken this is the sum: we have such an High Priest, Who is set on the right hand of the throne of the Majesty in the heavens: a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

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## *Friday after Ascension Day.*

ST. JOHN XVII. 1—11.

THESE words spake Jesus, and lifted up His eyes to heaven, and said, Father, the

hour is come; glorify Thy Son, that Thy Son also may glorify Thee: as Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent. I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine Own Self, with the glory which I had with Thee before the world was. I have manifested Thy name unto the men which Thou gavest Me out of the world: Thine they were, and Thou gavest them Me; and they have kept Thy word. Now they have known that all things whatsoever Thou hast given Me are of Thee. For I have given unto them the words which Thou gavest Me; and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send Me. I pray for them: I pray not for the world, but for them which Thou hast given Me; for they are Thine. And all Mine are Thine, and Thine are Mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as we are.

*Saturday after Ascension Day.*

St. John xvii. 13—19.

AND now come I to thee; and these things I speak in the world, that they might have My joy fulfilled in themselves. I have given them Thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through Thy truth: Thy word is truth. As Thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the truth.

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*Sunday after Ascension Day.*

St. John xvii. 20—26.

NEITHER pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me, I have given them, that they may be one, even as We are One; I in them, and Thou

in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me. Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me; for Thou lovedst Me before the foundation of the world. O Righteous Father, the world hath not known Thee: but I have known Thee, and these have known that Thou hast sent Me. And I have declared unto them Thy name, and will declare it: that the love wherewith Thou hast loved Me may be in them, and I in them.

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*Monday—Week after Ascension Day.*

St. John xv. 8—16.

HEREIN is My Father glorified, that ye bear much fruit; so shall ye be My disciples. As the Father hath loved Me, so have I loved you: continue ye in My love. If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love. These things have I spoken unto you, that My joy might remain in you, and that your joy might be full. This is My commandment, That ye love one another, as I have loved you. Greater love hath no man

than this, that a man lay down his life for his friends. Ye are My friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard from My Father I have made known unto you. Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in My name He may give it you.

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*Tuesday—Week after Ascension Day.*

COLOSSIANS III. 1—11.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience: In the which ye also walked some time, when ye lived in them. But now ye

also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of Him that created him; where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free: but Christ is all, and in all.

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*Wednesday—Week after Ascension Day.*

PHILIPPIANS III. 17—IV. 1.

BRETHREN, be followers together of me, and mark them which walk, so as ye have us for an ensample. For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame; who mind earthly things. For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself. Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.

*Thursday—Week after Ascension Day.*

2 THESSALONIANS II. 13—III. 5.

WE are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. Now our Lord Jesus Christ Himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work. Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: and that we may be delivered from unreasonable and wicked men: for all men have not faith. But the Lord is faithful, who shall stablish you, and keep you from evil. And we have confidence in the Lord touching you, that ye both do and will do the things which we command you. And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

*Friday—Week after Ascension Day.*

St. James ii. 14—26.

WHAT doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out

another way? For as the body without the spirit is dead, so faith without works is dead also.

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*Saturday—Week after Ascension Day.*

ST. JOHN VI. 51—58.

I AM the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is My flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this Man give us His flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

## *Whit Sunday.*

ROMANS VIII. 11—17.

IF the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our Spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together.

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## *Whit Monday.*

EZEKIEL XXXVI. 23—31.

I WILL sanctify My great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the LORD GOD, when I shall be sanctified in

you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be My people, and I will be your God. I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight, for your iniquities, and for your abominations.

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*Tuesday in Whitsun Week.*

REVELATION XXII. 13—17.

I AM Alpha and Omega, the beginning and the end, the first and the last. Blessed

are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. I Jesus have sent Mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

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*Wednesday in Whitsun Week.*

PROVERBS II. 1—9.

MY son, if thou wilt receive my words, and hide my commandments with thee: so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the LORD, and find the knowledge of God. For the LORD giveth wisdom: out of His mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous: He is a buckler to them that

walk uprightly. He keepeth the paths of judgment, and preserveth the way of His saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path.

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*Thursday in Whitsun Week.*

PSALM XCI.

HE that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty. I will say of the LORD, He is my refuge, and my fortress: my God: in Him will I trust. Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day, nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noon-day. A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee. Only with thine eyes shalt thou behold, and see the reward of the wicked. Because thou hast made the LORD, which is my refuge, even the Most High, thy habitation. There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give His

angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder: the young lion and dragon shalt thou trample under feet. Because He hath set his love upon Me, therefore will I deliver him: I will set him on high, because he hath known My name. He shall call upon Me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him. With long life will I satisfy him, and shew him My salvation.

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### *Friday in Whitsun Week.*

Isaiah lxiii. 7—16.

I WILL mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which He hath bestowed on them according to His mercies, and according to the multitude of His loving-kindnesses. For He said, Surely they are My people, children that will not lie; so He was their Saviour. In all their affliction He was afflicted, and the angel of His presence saved them; in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old. But they re-

belled, and vexed His Holy Spirit: therefore He was turned to be their enemy, and He fought against them. Then He remembered the days of old, Moses, and his people, saying, Where is He that brought them up out of the sea with the Shepherd of His flock? Where is He that put His Holy Spirit within Him? That led them by the right hand of Moses with His glorious arm, dividing the water before them, to make Himself an everlasting name? That led them through the deep, as an horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the Spirit of the LORD caused him to rest: so didst Thou lead Thy people, to make Thyself a glorious name. Look down from heaven, and behold from the habitation of Thy holiness and of Thy glory: where is Thy zeal and Thy strength, the sounding of Thy bowels and of Thy mercies toward me? are they restrained? Doubtless Thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not! Thou, O LORD, art our Father, our Redeemer; Thy name is from everlasting.

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*Saturday in Whitsun Week.*

EPHESIANS IV. 29—V. 2.

LET no corrupt communication proceed out of your mouth, but that which is good to

the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Be ye therefore followers of God, as dear children: and walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savour.

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*Trinity Sunday.*

St. John xx. 19—29.

THEN the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when He had so said He showed unto them His hands and His side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as My Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost: whose

soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe. And after eight days again His disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith He to Thomas, Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side: and be not faithless, but believing. And Thomas answered and said unto Him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed.

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*Monday after Trinity Sunday.*

St. John i. 29--37.

THE next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sins of the world. This is He of whom I said, After me cometh a Man which is preferred before me; for He

was before me. And I knew Him not: but that He should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and It abode upon Him. And I knew Him not: but He that sent me to baptize with water, the Same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God. Again, the next day after, John stood, and two of his disciples; and looking upon Jesus, as He walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus.

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*Tuesday after Trinity Sunday.*

Acts ii. 29—36.

MEN and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on His throne; He, seeing this before, spake of the resurrection of Christ, that His soul was not left in hell, neither His

flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit Thou on My right hand, until I make Thy foes Thy footstool. Therefore let all the house of Israel know assuredly that God hath made that same Jesus, Whom ye have crucified, both Lord and Christ.

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*Wednesday after Trinity Sunday.*

ST. JOHN X. 22—30.

AND it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch. Then came the Jews round-about Him, and said unto Him, How long dost Thou make us to doubt? If Thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in My Father's name, they bear witness of Me. But ye believe not, because ye are not of My sheep, as I said unto you. My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish,

neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand. I and My Father are one.

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*Thursday after Trinity Sunday.*

JOB XI. 7—20.

CANST thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea. If He cut off, and shut up, or gather together, then who can hinder Him? For He knoweth vain men; He seeth wickedness also; will He not then consider it? For vain man would be wise, though man be born like a wild ass's colt. If thou prepare thy heart, and stretch out thine hands toward Him; if iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles. For then shalt thou lift up thy face without spot; yea, thou shalt be steadfast, and shalt not fear: because thou shalt forget thy misery, and remember it as waters that pass away: and thine age shall be clearer than the noon-day; thou shalt shine forth, thou shalt be as the morning. And thou

shalt be secure, because there is hope; yea, thou shalt dig about thee, and thou shalt take thy rest in safety. Also thou shalt lie down, and none shall make thee afraid; yea, many shall make suit unto thee. But the eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the ghost.

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*Friday after Trinity Sunday.*

REVELATION XI. 15—19.

AND the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee Thy great power, and hast reigned. And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and

there was seen in His temple the ark of His testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

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*Saturday after Trinity Sunday.*

ISAIAH XLV. 18—24.

FOR thus saith the LORD that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited: I am the LORD, and there is none else. I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye Me in vain: I the LORD speak righteousness, I declare things that are right. Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save. Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside Me; a just God, and a Saviour; there is none beside Me. Look unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else. I have sworn by Myself, the word is gone

out of My mouth in righteousness, and shall not return, that unto Me every knee shall bow, every tongue shall swear. Surely, shall one say, in the LORD have I righteousness and strength; even to Him shall men come, and all that are incensed against Him shall be ashamed.

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*First Sunday after Trinity.*

LEVITICUS XXVI. 3—13.

IF ye walk in My statutes, and keep My commandments, and do them, then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time; and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land. And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight; and your enemies shall fall before you by the sword. For I will have respect unto you, and make you fruitful, and multiply you, and establish My

covenant with you. And ye shall eat old store, and bring forth the old because of the new. And I will set My tabernacle among you, and My soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be My people. I am the Lord your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen: and I have broken the bands of your yoke, and made you go upright.

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### *Monday—First Week after Trinity.*

St. James iii. 2—8

IF any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature: and it is set on fire of hell. For every kind of beasts,

and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: but the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

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*Tuesday—First Week after Trinity.*

1 PETER V. 5—11.

LIKEWISE, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time: casting all your care upon Him; for He careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist, stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered awhile, make you

perfect, stablish, strengthen, settle you. To Him be glory and dominion for ever and ever. Amen.

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*Wednesday—First Week after Trinity.*

1 St. John iv. 12—21.

NO man hath seen God at any time. If we love one another, God dwelleth in us, and His love is perfected in us. Hereby know we that we dwell in Him and He in us, because He hath given us of His Spirit. And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as He is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love Him, because He first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from Him, That he who loveth God love his brother also.

*Thursday—First Week after Trinity.*

ST. MATTHEW XIV. 22—33.

AND straightway Jesus constrained His disciples to get into a ship, and to go before Him unto the other side, while He sent the multitudes away. And when He had sent the multitudes away, He went up into a mountain apart to pray: and when the evening was come, He was there alone. But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. And in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw Him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. And Peter answered Him and said, LORD, if it be thou, bid me come unto Thee on the water. And He said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth His hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? And when they were come into the ship, the wind ceased. Then they that were in the ship came and

worshipped Him, saying, Of a truth Thou art the Son of God.

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*Friday—First Week after Trinity.*

Hebrews xii. 1—6.

WHEREFORE seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith; Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not Thou the chastening of the Lord, nor faint when thou art rebuked of Him: for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.

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*Saturday—First Week after Trinity.*

St. Mark xii. 28—34.

AND one of the scribes came, and having heard them reasoning together, and perceiving that He had answered them well, asked

Him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. And the scribe said unto Him, Well, Master, Thou hast said the truth: for there is one God; and there is none other but He: and to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, He said unto him, Thou art not far from the kingdom of God. And no man after that durst ask Him any question.

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*Second Sunday after Trinity.*

1 THESSALONIANS V. 12—23.

AND we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves. Now we exhort you, brethren, warn

them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. Rejoice evermore. Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

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*Monday—Second Week after Trinity.*

Ecclesiastes xi. 1—6.

CAST thy bread upon the waters: for thou shalt find it after many days. Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth. If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be. He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap. As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her

that is with child: even so thou knowest not the works of God who maketh all. In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.

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*Tuesday—Second Week after Trinity.*

St. Matthew vi. 25—34.

THEREFORE I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we

drink? or Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

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*Wednesday—Second Week after Trinity.*

St. John xiv. 8—14.

PHILIP saith unto Him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in Me? The words that I speak unto you, I speak not of Myself: but the Father that dwelleth in Me, He doeth the works. Believe Me that I am in the Father, and the Father in Me: or else believe Me for the very works' sake. Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father. And whatsoever ye shall ask in My name, that will I

do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it.

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*Thursday—Second Week after Trinity.*

ROMANS XIV. 13—23.

LET us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block, or an occasion to fall, in his brother's way. I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth anything to be unclean, to him it is unclean. But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat for whom Christ died. Let not then your good be evil spoken of: for the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another. For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence. It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made

weak. Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin.

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*Friday—Second Week after Trinity.*

2 Corinthians iv. 17—v. 10.

OUR light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now He that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are

always confident, knowing that, whilst we are at home in the body, we are absent from the Lord (for we walk by faith, not by sight): we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that, whether present or absent, we may be accepted of Him. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

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*Saturday—Second Week after Trinity.*

ECCLESIASTES V. 1—8.

KEEP thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools: for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth: therefore let thy words be few. For a dream cometh through the multitude of business; and a fool's voice is known by multitude of words. When thou vowest a vow unto God, defer not to pay it; for He hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. Suffer

not thy mouth to cause thy flesh to sin; neither say thou before the angel that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands? For in the multitude of dreams and many words there are also divers vanities: but fear thou God. If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter; for He that is higher than the highest regardeth; and there be higher than they.

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*Third Sunday after Trinity.*

1 St. Peter iii. 8—13.

FINALLY, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and His ears are open unto their prayers; but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good?

## *Monday—Third Week after Trinity.*

ST. LUKE XII. 22—32.

AND He said unto His disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment. Consider the ravens: for they neither sow nor reap; which neither have store-house nor barn; and God feedeth them. How much more are ye better than the fowls? And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon, in all his glory, was not arrayed like one of these. If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more will he clothe you, O ye of little faith? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

*Tuesday—Third Week after Trinity.*

St. Mark iv. 35—41.

THE same day, when the even was come, He saith unto them, Let us pass over unto the other side. And when they had sent away the multitude, they took Him even as He was in the ship: and there were also with Him other little ships. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And He was in the hinder part of the ship, asleep on a pillow: and they awake Him, and say unto Him, Master, carest Thou not that we perish? And He arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And He said unto them, Why are ye so fearful? How is it that ye have no faith? And they feared exceedingly, and said one to another, What manner of Man is this, that even the wind and the sea obey him?

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*Wednesday—Third Week after Trinity.*

Ecclesiastes v. 10—17.

HE that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase. This is also vanity. When goods increase, they are increased that eat them: and what good is there to the

owners thereof, saving the beholding of them with their eyes? The sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep. There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt. But those riches perish by evil travail; and he begetteth a son, and there is nothing in his hand. As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand. And this also is a sore evil, that in all points as he came, so shall he go: and what profit hath he that hath laboured for the wind? All his days also he eateth in darkness: and he hath much sorrow and wrath with his sickness.

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*Thursday—Third Week after Trinity.*

ISAIAH XL. 12—24.

WHO hath measured the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the LORD, or being His counsellor hath taught Him? With whom took He counsel, and who instructed Him, and taught Him in the

path of judgment, and taught Him knowledge, and shewed to Him the way of understanding? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance; behold, He taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before Him are as nothing; and they are counted to Him less than nothing, and vanity. To whom then will ye liken God? or what likeness will ye compare unto Him? The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. He that is so impoverished, that he hath no oblation, chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved. Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in; that bringeth the princes to nothing: He maketh the judges of the earth as vanity. Yea, they shall not be sown; yea, they shall not be planted; yea, their stock shall not take root in the earth: and He shall also blow upon them, and they

shall wither, and the whirlwind shall take them away as stubble.

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*Friday—Third Week after Trinity.*

ST. LUKE IX. 18—26.

AND it came to pass as He was alone praying, His disciples were with Him: and He asked them, saying, Whom say the people that I am? They answering said, John the Baptist; but some say Elias; and others say that one of the old prophets is risen again. He said unto them, But whom say ye that I am? Peter answering said, The Christ of God. And he straitly charged them, and commanded them to tell no man that thing; saying, The Son of Man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day. And He said to them all, If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me. For whosoever will save his life shall lose it; but whosoever will lose his life for My sake, the same shall save it. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? For whosoever shall be ashamed of Me, and of My words, of him shall the Son of Man be ashamed, when He shall come in His own glory, and in His Father's, and of the Holy angels.

*Saturday—Third Week after Trinity.*

Psalm xxxiv. 3—19.

O MAGNIFY the Lord with me, and let us exalt His name together. I sought the Lord, and He heard me, and delivered me from all my fears. They looked unto Him and were lightened; and their faces were not ashamed. This poor man cried, and the Lord heard him, and saved him out of all his troubles. The Angel of the Lord encampeth round about them that fear Him, and delivereth them. O taste and see that the Lord is good: blessed is the man that trusteth in Him. O fear the Lord, ye His saints; for there is no want to them that fear Him. The young lions do lack and suffer hunger: but they that seek the Lord shall not want any good thing. Come, ye children, hearken unto me; I will teach you the fear of the Lord. What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and His ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their

troubles. The LORD is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit. Many are the afflictions of the righteous: but the LORD delivereth him out of them all.

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*Fourth Sunday after Trinity.*

PSALM XXIX.

GIVE unto the LORD, O ye mighty, give unto the LORD glory and strength. Give unto the LORD the glory due unto His name; worship the LORD in the beauty of holiness. The voice of the LORD is upon the waters: the God of glory thundereth; the LORD is upon many waters. The voice of the LORD is powerful; the voice of the LORD is full of majesty. The voice of the LORD breaketh the cedars; yea, the LORD breaketh the cedars of Lebanon. He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn. The voice of the LORD divideth the flames of fire. The voice of the LORD shaketh the wilderness; the LORD shaketh the wilderness of Kadesh. The voice of the LORD maketh the hinds to calve, and discovereth the forests; and in His temple doth every one speak of His glory. The LORD sitteth upon the flood; yea, the LORD sitteth King for ever. The LORD will give strength unto His people; the LORD will bless His people with peace.

*Monday—Fourth Week after Trinity.*

PSALM CXIX. 113—120.

I HATE vain thoughts; but Thy law do I love. Thou art my hiding-place and my shield: I hope in Thy word. Depart from me, ye evil-doers: for I will keep the commandments of my God. Uphold me according unto Thy word, that I may live: and let me not be ashamed of my hope. Hold Thou me up, and I shall be safe: and I will have respect unto Thy statutes continually. Thou hast trodden down all them that err from Thy statutes: for their deceit is falsehood. Thou puttest away all the wicked of the earth like dross: therefore I love Thy testimonies. My flesh trembleth for fear of Thee; and I am afraid of Thy judgments.

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*Tuesday—Fourth Week after Trinity.*

HEBREWS XI. 1—6.

NOW, faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God; so that things which are seen were not made of things which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that

he was righteous, God testifying of his gifts: and by it he, being dead, yet speaketh. By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.

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*Wednesday—Fourth Week after Trinity.*

ST. JAMES I. 9—15.

LET the brother of low degree rejoice in that he is exalted: but the rich, in that he is made low: because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed. Then

when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.

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*Thursday—Fourth Week after Trinity.*

ST. JOHN V. 11—15.

THIS is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life: and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God: that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. And this is the confidence that we have in Him, that if we ask anything according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him.

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*Friday—Fourth Week after Trinity.*

2 ST. PETER I. 5—11.

AND besides this, giving all diligence, add to your faith, virtue: and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness: and to godliness, brotherly kindness; and to brotherly kindness, charity.

For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

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*Saturday—Fourth Sunday after Trinity.*

ROMANS VIII. 18—25.

I RECKON that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of Him Who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which

have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it.

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*Fifth Sunday after Trinity.*

REVELATION XV. 1—4.

AND I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God. And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest.

*Monday—Fifth Week after Trinity.*

St. Luke vi. 37—42.

JUDGE not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again. And He spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master: but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

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*Tuesday—Fifth Week after Trinity.*

St. Matthew vii. 6—14.

GIVE not that which is holy unto the dogs, neither cast ye your pearls before swine,

lest they trample them under their feet, and turn again and rend you. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him? Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it.

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*Wednesday—Fifth Week after Trinity.*

St. James ii. 1—9.

My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him

that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: are ye not then partial in yourselves, and are become judges of evil thoughts? Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love Him? But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment-seats? Do not they blaspheme that worthy name by the which ye are called? If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

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*Thursday—Fifth Week after Trinity.*

PSALM LXII. 5—12.

MY soul, wait thou only upon God; for my expectation is from Him. He only is my rock and my salvation; He is my defence; I shall not be moved. In God is my salvation and my glory: the rock of my strength, and my refuge, is in God. Trust in Him at all times, ye people; pour out your heart before Him: God is a refuge for us. Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance,

they are altogether lighter than vanity. Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them. God hath spoken once; twice have I heard this; that power belongeth unto God. Also unto Thee, O Lord, belongeth mercy: for Thou renderest to every man according to his work.

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*Friday—Fifth Week after Trinity.*

1 St. Peter i. 13—19.

WHEREFORE gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot.

*Saturday—Fifth Week after Trinity.*

PSALM XXXVII. 1—11.

FRET not thyself because of evil-doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb. Trust in the LORD, and do good: so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the LORD; and He shall give thee the desires of thine heart. Commit thy way unto the LORD; trust also in Him, and He shall bring it to pass. And He shall bring forth thy righteousness as the light, and thy judgment as the noon-day. Rest in the LORD, and wait patiently for Him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. Cease from anger, and forsake wrath; fret not thyself in any wise to do evil. For evil-doers shall be cut off; but those that wait upon the LORD, they shall inherit the earth. For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace.

## *Sixth Sunday after Trinity.*

Revelation vi. 12; vii. 1—3.

AND I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand? And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on the tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the

sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

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*Monday—Sixth Week after Trinity.*

PROVERBS XV. 1—11.

A SOFT answer turneth away wrath: but grievous words stir up anger. The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness. The eyes of the LORD are in every place, beholding the evil and the good. A wholesome tongue is a tree of life: but perverseness therein is a breach in the spirit. A fool despiseth his father's instruction: but he that regardeth reproof is prudent. In the house of the righteous is much treasure: but in the revenues of the wicked is trouble. The lips of the wise disperse knowledge: but the heart of the foolish doeth not so. The sacrifice of the wicked is an abomination to the LORD: but the prayer of the upright is His delight. The way of the wicked is an abomination unto the LORD: but He loveth him that followeth after righteousness. Correction is grievous unto him that forsaketh the way; and he that hateth reproof shall die. Hell and destruction are before the LORD; how much more then the hearts of the children of men?

*Tuesday—Sixth Week after Trinity.*

ISAIAH LV. 6—11.

SEEK ye the LORD while He may be found, call ye upon Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and He will have mercy upon him; and to our God, for He will abundantly pardon. For My thoughts are not your thoughts, neither are your ways My ways, saith the LORD. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts. For as the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall My word be that goeth forth out of My mouth: it shall not return unto Me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

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*Wednesday—Sixth Week after Trinity.*

1 ST. PETER II. 11—17.

DEARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the

Gentiles: that whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king.

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*Thursday—Sixth Week after Trinity.*

ST. LUKE VI. 43—49.

A GOOD tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble-bush gather they grapes. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh. And why call ye Me, Lord, Lord, and do not the things which

I say? Whosoever cometh to Me, and heareth My sayings, and doeth them, I will shew you to whom he is like: He is like a man which built an house, and digged deep, and laid the foundation on a rock; and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

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*Friday—Sixth Week after Trinity.*

Revelation iii. 1—5.

UNTO the angel of the church in Sardis write: These things saith He that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard; and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis, which have not defiled their garments;

and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels.

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*Saturday—Sixth Week after Trinity.*

ST. JAMES IV. 13—17.

GO to now, ye that say, To-day or to-morrow, we will go into such a city and continue there a year, and buy and sell, and get gain: Whereas, ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that. But now ye rejoice in your boastings; all such rejoicing is evil. Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

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*Seventh Sunday after Trinity.*

ST. MATTHEW XX. 20—28.

THEN came to Him the mother of Zebedee's children, with her sons, worshipping Him, and desiring a certain thing of Him. And He said unto her, What wilt thou? She saith unto Him, Grant that these my two

sons may sit, the one on Thy right hand, and the other on the left, in Thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto Him, We are able. And He saith unto them, Ye shall drink indeed of My cup, and be baptized with the baptism that I am baptized with, but to sit on My right hand, and on My left, is not Mine to give, but it shall be given to them for whom it is prepared of My Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto Him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many.

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*Monday— Seventh Week after Trinity.*

Isaiah li. 4—8.

HEARKEN unto Me, My people, and give ear unto Me, O My nation: for a

law shall proceed from Me, and I will make My judgment to rest for a light of the people. My righteousness is near; My salvation is gone forth, and Mine arm shall judge the people: the isles shall wait upon Me, and on Mine arm shall they trust. Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but My salvation shall be for ever, and My righteousness shall not be abolished. Hearken unto Me, ye that know righteousness, the people in whose heart is My law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but My righteousness shall be for ever, and My salvation from generation to generation.

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*Tuesday—Seventh Week after Trinity.*

1 ST. PETER I. 20—25.

CHRIST verily was fore-ordained before the foundation of the world, but was manifest in these last times for you, who by Him do believe in God, that raised Him up from the dead, and gave Him glory; that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth

through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

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*Wednesday—Seventh Week after Trinity.*

PSALM XLIX. 6—20.

THEY that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him; (for the redemption of their soul is precious, and it ceaseth for ever;) that he should still live for ever, and not see corruption. For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others. Their inward thought is, that their houses shall continue for ever, and their dwelling-places to all generations: they call their lands after their own names. Nevertheless man being in honour abideth not: he is like the beasts that perish. This their way is their folly:

yet their posterity approve their sayings. Like sheep they are laid in the grave; death shall feed on them: and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave; for He shall receive me. Be not thou afraid when one is made rich, when the glory of his house is increased; for when he dieth, he shall carry nothing away; his glory shall not descend after him. Though, while he lived, he blessed his soul: (and men will praise thee when thou doest well to thyself:) he shall go to the generation of his fathers: they shall never see light. Man that is in honour, and understandeth not, is like the beasts that perish.

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*Thursday—Seventh Week after Trinity.*

EZEKIEL XXXIV. 22—31.

THEREFORE will I save My flock, and they shall no more be a prey; and I will judge between cattle and cattle. And I will set up one Shepherd over them, even My servant David; he shall feed them, and he shall be their shepherd. And I the LORD will be their God, and My servant David a prince among them; I the LORD have spoken it. And I will make with them a covenant of

peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about My hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the LORD, when I have broken the bands of their yoke and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid. And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I the LORD their God am with them, and that they, even the house of Israel, are my people, saith the Lord GOD. And ye My flock, the flock of my pasture, are men, and I am your God, saith the Lord GOD.

*Friday—Seventh Week after Trinity.*

ECCLESIASTES VIII. 8—14.

THERE is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war; neither shall wickedness deliver those that are given to it. All this have I seen, and applied my heart unto every work that is done under the sun: there is a time wherein one man ruleth over another to his own hurt. And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done: this is also vanity. Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it it shall be well with them that fear God, which fear before Him. But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God.

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*Saturday—Seventh Week after Trinity.*

1 ST. JOHN II. 7—11.

BRETHREN, I write no new commandment unto you, but an old commandment

which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you; which thing is true in Him and in you, because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

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*Eighth Sunday after Trinity.*

PSALM XCVI. 4—13.

THE LORD is great, and greatly to be praised: He is to be feared above all gods. For all the gods of the nations are idols: but the LORD made the heavens. Honour and majesty are before Him: strength and beauty are in His sanctuary. Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength. Give unto the LORD the glory due unto his name: bring an offering, and come into His courts. O worship the LORD in the beauty of holiness: fear before him, all the earth. Say among the heathen, that the LORD reigneth:

the world also shall be established that it shall not be moved: He shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the LORD, for He cometh, He cometh to judge the earth: He shall judge the world with righteousness, and the people with His truth.

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*Monday—Eighth Week after Trinity.*

ST. MARK X. 46—52.

AND they came to Jericho: and as He went out of Jericho with His disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side begging. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, Thou Son of David, have mercy on me. And many charged him that he should hold his peace: but he cried the more a great deal, Thou Son of David, have mercy on me. And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; He calleth thee. And he, casting away his garment, rose, and came to Jesus. And Jesus answered and said unto

him, What wilt thou that I should do unto thee? The blind man said unto Him, Lord, that I might receive my sight. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

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*Tuesday—Eighth Week after Trinity.*

PROVERBS III. 1—10.

MY son, forget not My law; but let thine heart keep My commandments. For length of days and long life, and peace, shall they add to thee. Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart: so shalt thou find favour and good understanding in the sight of God and man. Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths. Be not wise in thine own eyes: fear the LORD, and depart from evil. It shall be health to thy navel, and marrow to thy bones. Honour the LORD with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

*Wednesday—Eighth Week after Trinity.*

AMOS V. 4—8.

THUS saith the LORD unto the house of Israel, Seek ye Me, and ye shall live. But seek not Bethel, nor enter into Gilgal, and pass not to Beersheba: for Gilgal shall surely go into captivity, and Bethel shall come to nought. Seek the LORD, and ye shall live; lest He break out like fire in the house of Joseph, and devour it, and there be none to quench it in Bethel. Ye who turn judgment to wormwood, and leave off righteousness in the earth, seek Him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: the LORD is His name.

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*Thursday—Eighth Week after Trinity.*

HAGGAI I. 3—11.

THEN came the word of the LORD by Haggai the prophet, saying, Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? Now therefore thus saith the LORD of hosts: Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye

drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes. Thus saith the LORD of hosts; Consider your ways. Go up to the mountain and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD. Ye looked for much, and lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the LORD of hosts. Because of Mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.

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*Friday—Eighth Week after Trinity.*

PSALM CI.

I WILL sing of mercy and judgment: unto Thee, O LORD, will I sing. I will behave myself wisely in a perfect way. O when wilt Thou come unto me? I will walk within my house with a perfect heart. I will set no wicked thing before mine eyes: I hate the

work of them that turn aside; it shall not cleave to me. A froward heart shall depart from me: I will not know a wicked person. Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer. Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me. He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight. I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the LORD.

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*Saturday—Eighth Week after Trinity.*

HEBREWS XIII. 10—21.

WE have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the High Priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore unto Him without the camp, bearing His reproach. For here have we no continuing city, but we seek one to come. By Him therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips

giving thanks to His name. But to do good and to communicate, forget not: for with such sacrifices God is well pleased. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account; that they may do it with joy, and not with grief: for that is unprofitable for you. Pray for us: for we trust we have a good conscience, in all things willing to live honestly. But I beseech you the rather to do this, that I may be restored to you the sooner. Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

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*Ninth Sunday after Trinity.*

Revelation xxi. 1—8.

AND I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of

heaven, saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful. And He said unto me, It is done, I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be My son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

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*Monday—Ninth Week after Trinity.*

ST. MATTHEW XIX. 16—21.

AND behold, one came and said unto Him, Good Master, what good thing shall I do, that I may have eternal life? And He

said unto him, Why callest thou Me good? There is none good but One, that is God: but if thou will enter into life, keep the commandments. He saith unto Him, Which? Jesus said, Thou shalt do no murder, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness; honour thy father and thy mother; and thou shalt love thy neighbour as thyself. The young man saith unto Him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow Me. But when the young man heard that saying, he went away sorrowful: for he had great possessions.

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*Tuesday—Ninth Week after Trinity.*

St. Mark ii. 1—12.

AND again He entered into Capernaum after some days; and it was noised that He was in the house. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and He preached the word unto them. And they came unto Him, bringing one sick of the palsy, which was borne of four. And when they could not come

nigh unto Him for the press, they uncovered the roof where He was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay. When Jesus saw their faith, He said unto the sick of the palsy, Son, thy sins be forgiven thee. But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? who can forgive sins but God only? And immediately when Jesus perceived in His spirit that they so reasoned within themselves, He said unto them, Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of Man hath power on earth to forgive sins, (He saith to the sick of the palsy,) I say unto thee, Arise, take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

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*Wednesday—Ninth Week after Trinity.*

PROVERBS III. 11—18.

MY son, despise not the chastening of the LORD; neither be weary of His correc-

tion: for whom the LORD loveth He correcteth; even as a father the son in whom he delighteth. Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her.

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*Thursday—Ninth Week after Trinity.*

1 ST. JOHN III. 13—17.

MARVEL not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

*Friday—Ninth Week after Trinity.*

PSALM CIII. 6—18.

THE LORD executeth righteousness and judgment for all that are oppressed. He made known His ways unto Moses, His acts unto the children of Israel. The LORD is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will He keep His anger for ever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is His mercy toward them that fear Him. As far as the east is from the west, so far hath He removed our transgressions from us. Like as a father pitieth his children, so the LORD pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust. As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the LORD is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children; to such as keep His covenant, and to those that remember His commandments to do them.

*Saturday—Ninth Week after Trinity.*

PROVERBS VIII. 1—17.

DOTH not wisdom cry? and understanding put forth her voice? She standeth in the top of high places, by the way in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in at the doors. Unto you, O men, I call; and my voice is to the sons of man. O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart. Hear; for I will speak of excellent things; and the opening of my lips shall be right things. For my mouth shall speak truth; and wickedness is an abomination to my lips. All the words of my mouth are in righteousness; there is nothing froward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge. Receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than rubies; and all the things that may be desired are not to be compared to it. I wisdom dwell with prudence, and find out knowledge of witty inventions. The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate. Counsel is mine, and sound wisdom: I am understanding; I have strength. By Me kings reign, and princes decree justice. By Me

princes rule, and nobles, even all the judges of the earth. I love them that love Me; and those that seek Me early shall find Me.

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*Tenth Sunday after Trinity.*

PSALM CXIX. 73—80.

THY hands have made me, and fashioned me: give me understanding, that I may learn Thy commandments. They that fear Thee will be glad when they see me; because I have hoped in Thy word. I know, O LORD, that Thy judgments are right, and that Thou in faithfulness hast afflicted me. Let, I pray Thee, Thy merciful kindness be for my comfort, according to Thy word unto Thy servant. Let Thy tender mercies come unto me, that I may live: for thy law is my delight. Let the proud be ashamed; for they dealt perversely with me without a cause: but I will meditate in Thy precepts. Let those that fear Thee turn unto me, and those that have known Thy testimonies. Let my heart be sound in Thy statutes, that I be not ashamed.

*Monday—Tenth Week after Trinity.*

PSALM VIII.

O LORD our LORD, how excellent is Thy name in all the earth! Who hath set Thy glory above the heavens. Out of the mouth of babes and sucklings hast Thou ordained strength because of Thine enemies, that Thou mightest still the enemy and the avenger. When I consider Thy heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained; what is man, that Thou art mindful of him? and the son of man, that Thou visitest him? For Thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O LORD our LORD, how excellent is Thy name in all the earth!

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*Tuesday—Tenth Week after Trinity.*

PSALM LXII. 5—12.

MY soul, wait thou only upon God; for my expectation is from Him. He only is my rock and my salvation: He is my defence; I shall not be moved. In God is my

salvation and my glory: the rock of my strength, and my refuge, is in God. Trust in Him at all times: ye people, pour out your heart before Him: God is a refuge for us. Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity. Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them. God had spoken once; twice have I heard this, that power belongeth unto God. Also unto Thee, O LORD, belongeth mercy: for Thou renderest to every man according to his work.

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*Wednesday—Tenth Week after Trinity.*

PROVERBS III. 19—26.

THE LORD by wisdom hath founded the earth: by understanding hath He established the heavens. By His knowledge the depths are broken up, and the clouds drop down the dew. My son, let not them depart from thine eyes; keep sound wisdom and discretion. So shall they be life unto thy soul, and grace to thy neck. Then shalt thou walk in thy way safely, and thy foot shall not stumble. When thou liest down thou shalt not be afraid; yea, thou shalt lie down, and thy sleep shall be sweet. Be not afraid of sudden fear, neither of the desola-

tion of the wicked, when it cometh. For the LORD shall be thy confidence, and shall keep thy foot from being taken.

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*Thursday—Tenth Week after Trinity.*

ST. LUKE X. 25—37.

AND, behold, a certain lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself. And He said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on

him, and went to him and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

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*Friday—Tenth Week after Trinity.*

1 CORINTHIANS X. 1—13.

MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness. Now, these things were our examples, to the intent we should not lust after evil things, as they also lusted.

Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now, all these thing happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man; but God is faithful, Who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

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*Saturday—Tenth Week after Trinity.*

ISAIAH XXIX. 13—20.

WHEREFORE the LORD said, Forasmuch as this people draw near Me with their mouth, and with their lips do honour Me, but have removed their heart far from Me, and their fear toward Me is taught by the precept of men: therefore, behold, I will proceed to do a marvellous work among this

people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth us? Surely your turning of things upside down shall be esteemed as a potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding? Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness. The meek also shall increase their joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off.

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*Eleventh Sunday after Trinity.*

ST. LUKE V. 1—11.

AND it came to pass, that, as the people pressed upon Him to hear the word of God, He stood by the lake of Gennesaret,

and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And He entered into one of the ships, which was Simon's, and prayed him that He would thrust out a little from the land. And He sat down, and taught the people out of the ship. Now when He had left speaking, He said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto Him, Master, we have toiled all the night and have taken nothing: nevertheless, at Thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes: and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken; and so was also James and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed Him.

*Monday—Eleventh Week after Trinity.*

PSALM CXVIII. 1—9.

O GIVE thanks unto the LORD; for He is good: because His mercy endureth for ever. Let Israel now say, that His mercy endureth for ever. Let the house of Aaron now say, that His mercy endureth for ever. Let them now that fear the LORD say, that His mercy endureth for ever. I called upon the LORD in distress: the LORD answered me, and set me in a large place. The LORD is on my side; I will not fear: what can man do unto me? The LORD taketh my part with them that help me: therefore shall I see my desire upon them that hate me. It is better to trust in the LORD than to put confidence in man. It is better to trust in the LORD than to put confidence in princes.

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*Tuesday—Eleventh Week after Trinity.*

EPHESIANS I. 3—7.

BLESSED be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of

His will, to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved: in whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.

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*Wednesday—Eleventh Week after Trinity.*

PROVERBS IV. 1—18.

HEAR, ye children, the instruction of a father, and attend to know understanding. For I give you good doctrine, forsake ye not my law. For I was my father's son, tender and only beloved in the sight of my mother. He taught me also, and said unto me, Let thine heart retain my words; keep my commandments and live: get wisdom, get understanding; forget it not, neither decline from the words of my mouth. Forsake her not, and she shall preserve thee; love her, and she shall keep thee. Wisdom is the principal thing, therefore get wisdom: and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee to honour when thou dost embrace her. She shall give to thine head ornament of grace; a crown of glory shall she deliver to thee. Hear, O my son, and receive my sayings; and the years of thy life shall be many. I have taught thee in the way of wisdom; I have led thee in right

paths. When thou goest, thy steps shall not be straitened; and when thou runnest thou shalt not stumble. Take fast hold of instruction; let her not go; keep her; for she is thy life. Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away. For they sleep not except they have done mischief; and their sleep is taken away, unless they cause some to fall. For they eat the bread of wickedness, and drink the wine of violence. But the path of the just is as the shining light, that shineth more and more unto the perfect day.

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*Thursday—Eleventh Week after Trinity.*

ST. MARK VI. 34—44.

AND Jesus, when He came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and He began to teach them many things. And when the day was now far spent, His disciples came unto Him, and said, This is a desert place, and now the time is far passed: send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat. He answered and said unto them, Give ye them to eat. And they say unto Him, Shall we

go and buy two hundred pennyworth of bread and give them to eat? He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes. And He commanded them to make all sit down by companies upon the green grass. And they sat down in ranks, by hundreds and by fifties. And when He had taken the five loaves and the two fishes, He looked up to heaven, and blessed, and brake the loaves, and gave them to His disciples to set before them; and the two fishes divided He among them all. And they did all eat and were filled. And they took up twelve baskets full of the fragments and of the fishes. And they that did eat of the loaves were about five thousand men.

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*Friday—Eleventh Week after Trinity.*

St. John xiv. 15—24.

IF ye love Me, keep my commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever: even the Spirit of truth; Whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth Me no

more; but ye see Me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in Me, and I in you. He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him. Judas saith unto Him, not Iscariot, Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him. He that loveth Me not keepeth not My sayings: and the word which ye hear is not Mine, but the Father's which sent Me.

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*Saturday—Eleventh Week after Trinity.*

PSALM CVII. 8—21.

OH that men would praise the LORD for His goodness, and for His wonderful works to the children of men! For He satisfieth the longing soul, and filleth the hungry soul with goodness. Such as sit in darkness and in the shadow of death, being bound in affliction and iron; because they rebelled against the words of God, and contemned the counsel of the Most High: therefore He brought down their heart with labour; they

fell down, and there was none to help. Then they cried unto the Lord in their trouble, and He saved them out of their distresses. He brought them out of darkness and the shadow of death, and brake their bands in sunder. Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men! For He hath broken the gates of brass, and cut the bars of iron in sunder. Fools, because of their transgression, and because of their iniquities, are afflicted. Their soul abhorreth all manner of meat; and they draw near unto the gates of death. Then they cry unto the Lord in their trouble, and He saveth them out of their distresses. He sent His word, and healed them, and delivered them from their destruction. Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!

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*Twelfth Sunday after Trinity.*

Job iv. 7—21.

REMEMBER, I pray thee, who ever perished, being innocent? or where were the righteous cut off? Even as I have seen, they that plow iniquity, and sow wickedness, reap the same. By the blast of God they perish, and by the breath of His nostrils are they consumed. The roaring of the lion, and

the voice of the fierce lion, and the teeth of the young lions, are broken. The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad. Now a thing was secretly brought to me, and mine ear received a little thereof. In thoughts from the visions of the night, when deep sleep falleth on men, fear came upon me, and trembling, which made all my bones to shake. Then a spirit passed before my face; the hair of my flesh stood up: it stood still, but I could not discern the form thereof: an image was before mine eyes; there was silence, and I heard a voice, saying, Shall mortal man be more just than God? shall a man be more pure than his Maker? Behold, He put no trust in His servants; and His angels he charged with folly: how much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth? They are destroyed from morning to evening: they perish for ever, without any regarding it. Doth not their excellency which is in them go away? they die, even without wisdom.

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*Monday—Twelfth Week after Trinity.*

PROVERBS IV. 20—27.

MY son, attend to my words, incline thine ear unto my sayings: let them not de-

part from thine eyes; keep them in the midst of thine heart: for they are life unto those that find them, and health to all their flesh. Keep thy heart with all diligence; for out of it are the issues of life. Put away from thee a froward mouth, and perverse lips put far from thee. Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil.

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*Tuesday—Twelfth Week after Trinity.*

EZEKIEL XVIII. 25—32.

YET ye say, The way of the LORD is not equal. Hear now, O house of Israel. Is not My way equal? are not your ways unequal? When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. Yet saith the house of Israel, The way of the LORD is not equal.

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mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

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*Thursday—Twelfth Week after Trinity.*

St. James iv. 5—12.

DO ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy? But He giveth more grace. Wherefore He saith, God resisteth the proud,

but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and He shall lift you up. Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one Lawgiver, who is able to save and to destroy: who art thou that judgest another?

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*Friday—Twelfth Week after Trinity.*

JOB VIII. 3—13.

DOTH God pervert judgment? or doth the Almighty pervert justice? If thy children have sinned against Him, and He have cast them away for their transgression; if thou wouldest seek unto God betimes, and make thy supplication to the Almighty; if thou wert pure and upright; surely now He would awake for thee, and make the habitation of thy righteousness prosperous. Though thy beginning was small, yet thy latter end

should greatly increase. For inquire, I pray thee, of the former age, and prepare thyself to the search of their fathers: (for we are but of yesterday, and know nothing, because our days upon earth are a shadow:) shall not they teach thee, and tell thee, and utter words out of their heart? Can the rush grow up without mire? can the flag grow without water? Whilst it is yet in his greenness, and not cut down, it withereth before any other herb. So are the paths of all that forget God: and the hypocrite's hope shall perish.

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*Saturday—Twelfth Week after Trinity.*

PSALM I.

BLESSED is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the LORD; and in His law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so: but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the LORD knoweth

the way of the righteous: but the way of the ungodly shall perish.

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*Thirteenth Sunday after Trinity.*

ST. JOHN VI. 27—33.

LABOUR not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you: for Him hath God the Father sealed. Then said they unto Him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent. They said therefore unto Him, What sign shewest Thou then, that we may see and believe Thee? What dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but My Father giveth you the true bread from heaven. For the bread of God is He which cometh down from heaven, and giveth life unto the world.

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*Monday—Thirteenth Week after Trinity.*

HEBREWS XIII. 5—9.

LET your conversation be without covetousness; and be content with such things as

ye have: for He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me. Remember them which have the rule over you, who have spoken unto you the Word of God: whose faith follow, considering the end of their conversation: Jesus Christ the same yesterday, and to day, and for ever. Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

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*Tuesday—Thirteenth Week after Trinity.*

COLOSSIANS III. 20—25.

CHILDREN, obey your parents in all things: for this is well-pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged. Servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers; but in singleness of heart, fearing God: and whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

*Wednesday—Thirteenth Week after Trinity.*

1 TIMOTHY VI. 6—12.

GODLINESS with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

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*Thursday—Thirteenth Week after Trinity.*

ST. JOHN XV. 1—7.

I AM the true Vine, and My Father is the Husbandman. Every branch in Me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit. Now ye are

clean through the word which I have spoken unto you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the Vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you.

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*Friday—Thirteenth Week after Trinity.*

Psalm cxix. 33—40.

TEACH me, O Lord, the way of Thy statutes; and I shall keep it unto the end. Give me understanding, and I shall keep Thy law; yea, I shall observe it with my whole heart. Make me to go in the path of Thy commandments; for therein do I delight. Incline my heart unto Thy testimonies, and not to covetousness. Turn away mine eyes from beholding vanity; and quicken Thou me in Thy way. Stablish Thy word unto Thy servant, who is devoted to Thy fear. Turn away my reproach which I fear: for Thy judgments are good. Behold, I have longed

after Thy precepts: quicken me in Thy righteousness.

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*Saturday—Thirteenth Week after Trinity.*

1 CORINTHIANS XIII.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come,

then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

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*Fourteenth Sunday after Trinity.*

Job ix. 1—15.

THEN Job answered and said, I know it is so of a truth: but how should man be just with God? If he will contend with Him, he cannot answer Him one of a thousand. He is wise in heart, and mighty in strength: who hath hardened himself against Him, and hath prospered? Which removeth the mountains, and they know not; Which overturneth them in His anger; Which shaketh the earth out of her place, and the pillars thereof tremble; Which commandeth the sun, and it riseth not, and sealeth up the stars; Which alone spreadeth out the heavens, and treadeth upon the waves of the sea; Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south; Which doeth great things past finding out; yea, and

wonders without number. Lo, He goeth by me, and I see Him not: He passeth on also, but I perceive Him not. Behold, He taketh away, who can hinder Him? who will say unto Him, What doest Thou? If God will not withdraw His anger, the proud helpers do stoop under Him. How much less shall I answer Him, and choose out my words to reason with Him? Whom, though I were righteous, yet would I not answer, but I would make supplication to my Judge.

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*Monday—Fourteenth Week after Trinity.*

St. Matthew xxvi. 6—13.

WHEN Jesus was in Bethany, in the house of Simon the leper, there came unto Him a woman having an alabaster box of very precious ointment, and poured it on His head, as He sat at meat. But when His disciples saw it, they had indignation, saying, To what purpose is this waste? For this ointment might have been sold for much, and given to the poor. When Jesus understood it, He said unto them, Why trouble ye the woman? for she hath wrought a good work upon Me. For ye have the poor always with you; but Me ye have not always. For in that she hath poured this ointment on My body, she did it for My burial. Verily I say unto you,

Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

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*Tuesday—Fourteenth Week after Trinity.*

PROVERBS VI. 16—23.

THESE six things doth the LORD hate; yea, seven are an abomination unto Him: a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and him that soweth discord among brethren. My son, keep thy father's commandment, and forsake not the law of thy mother: bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee. For the commandment is a lamp, and the law is light; and reproofs of instruction are the way of life.

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*Wednesday—Fourteenth Week after Trinity.*

1 ST. JOHN II. 12—17.

I WRITE unto you, little children, because your sins are forgiven you for His name's sake. I write unto you, fathers, because ye

have known Him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known Him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

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*Thursday—Fourteenth Week after Trinity.*

ST. LUKE XIV. 7—14.

AND He put forth a parable to those which were bidden, when He marked how they chose out the chief rooms; saying unto them, When thou art bidden by any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest

room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher; then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted. Then said He also to him that bade Him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just.

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*Friday—Fourteenth Week after Trinity.*

REVELATION X. 1—7.

AND I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: and he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered

their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. And the angel which I saw stand upon the sea, and upon the earth, lifted up his hand to heaven, and sware by Him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets.

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*Saturday—Fourteenth Week after Trinity.*

1 ST. JOHN III. 18—24.

MY little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before Him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of Him, because we keep His commandments, and

do those things that are pleasing in His sight. And this is His commandment, That we should believe on the name of His Son Jesus Christ, and love one another, as He gave us commandment. And he that keepeth His commandments dwelleth in Him, and He in him: and hereby we know that He abideth in us, by the Spirit which He hath given us.

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*Fifteenth Sunday after Trinity.*

JEREMIAH XXXII. 17—19.

AH Lord GOD! behold, Thou hast made the heaven and the earth by Thy great power and stretched out arm, and there is nothing too hard for Thee: Thou shewest loving-kindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the great, the Mighty God, the LORD of hosts is His name; great in counsel, and mighty in work; for Thine eyes are open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings.

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*Monday—Fifteenth Week after Trinity.*

JOB XIV. 1—14.

MAN that is born of a woman is of few days, and full of trouble. He cometh

forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. And dost Thou open Thine eyes upon such an one, and bringest me into judgment with Thee? Who can bring a clean thing out of an unclean? not one. Seeing his days are determined, the number of his months are with Thee, Thou hast appointed his bounds that he cannot pass; turn from him, that he may rest, till he shall accomplish, as an hireling, his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant. But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that Thou wouldest hide me in the grave, that Thou wouldest keep me secret, until Thy wrath be passed, that Thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.

*Tuesday—Fifteenth Week after Trinity.*

PROVERBS X. 1—9.

A WISE son maketh a glad father: but a foolish son is the heaviness of his mother. Treasures of wickedness profit nothing: but righteousness delivereth from death. The LORD will not suffer the soul of the righteous to famish: but He casteth away the substance of the wicked. He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich. He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame. Blessings are upon the head of the just: but violence covereth the mouth of the wicked. The memory of the just is blessed: but the name of the wicked shall rot. The wise in heart will receive commandments: but a prating fool shall fall. He that walketh uprightly, walketh surely; but he that perverteth his ways shall be known.

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*Wednesday—Fifteenth Week after Trinity.*

PSALM CXIX. 129—135.

THY testimonies are wonderful: therefore doth my soul keep them. The entrance of Thy words giveth light; it giveth understanding unto the simple. I opened my

mouth and panted: for I longed for Thy commandments. Look Thou upon me, and be merciful unto me, as Thou usest to do unto those that love Thy name. Order my steps in Thy word: and let not any iniquity have dominion over me. Deliver me from the oppression of man: so will I keep Thy precepts. Make Thy face to shine upon Thy servant; and teach me Thy statutes.

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*Thursday—Fifteenth Week after Trinity.*

TITUS II. 11—III. 2.

THE grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee. Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.

*Friday—Fifteenth Week after Trinity.*

PSALM CXXX.

OUT of the depths have I cried unto Thee, O LORD. Lord, hear my voice: let Thine ears be attentive to the voice of my supplications. If Thou, LORD, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with Thee, that Thou mayest be feared. I wait for the LORD, my soul doth wait, and in His word do I hope. My soul waiteth for the LORD more than they that watch for the morning; I say, more than they that watch for the morning. Let Israel hope in the LORD: for with the LORD there is mercy, and with Him is plenteous redemption. And he shall redeem Israel from all his iniquities.

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*Saturday—Fifteenth Week after Trinity.*

PROVERBS X. 11—21.

THE mouth of a righteous man is a well of life: but violence covereth the mouth of the wicked. Hatred stirreth up strifes: but love covereth all sins. In the lips of him that hath understanding wisdom is found: but a rod is for the back of him that is void of understanding. Wise men lay up knowledge: but the mouth of the foolish is near destruction. The rich man's wealth is his

strong city: the destruction of the poor is their poverty. The labour of the righteous tendeth to life: the fruit of the wicked to sin. He is in the way of life that keepeth instruction: but he that refuseth reproof erreth. He that hideth hatred with lying lips, and he that uttereth a slander, is a fool. In the multitude of words there wanteth not sin: but he that refraineth his lips is wise. The tongue of the just is as choice silver: the heart of the wicked is little worth. The lips of the righteous feed many: but fools die for want of wisdom.

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*Sixteenth Sunday after Trinity.*

JOB XV. 14—31.

WHAT is man that he should be clean? and he which is born of a woman, that he should be righteous? Behold, He putteth no trust in His saints; yea, the heavens are not clean in His sight. How much more abominable and filthy is man, which drinketh iniquity like water? I will shew thee, hear me; and that which I have seen I will declare; which wise men have told from their fathers, and have not hid it: unto whom alone the earth was given, and no stranger passed among them. The wicked man travaileth with pain all his days, and the number of years is hidden to the oppressor. A dreadful

sound is in his ears. In prosperity the destroyer shall come upon him. He believeth not that he shall return out of darkness, and he is waited for of the sword. He wandereth abroad for bread, saying, Where is it? He knoweth that the day of darkness is ready at his hand. Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle. For he stretcheth out his hand against God, and strengtheneth himself against the Almighty. He runneth upon Him, even on His neck, upon the thick bosses of his bucklers: because he covereth his face with his fatness, and maketh collops of fat on his flanks. And he dwelleth in desolate cities, and in houses which no man inhabiteth, which are ready to become heaps. He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth. He shall not depart out of darkness: the flames shall dry up his branches, and by the breath of his mouth shall he go away. Let not him that is deceived trust in vanity; for vanity shall be his recompence.

*Monday—Sixteenth Week after Trinity.*

ST. JAMES V. 7—11.

BE patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

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*Tuesday—Sixteenth Week after Trinity.*

ST. LUKE XI. 5—13.

AND He said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is

now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?

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*Wednesday—Sixteenth Week after Trinity.*

HEBREWS XI. 7—16.

BY faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he

went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose Builder and Maker is God. Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged Him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned: but now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city.

*Thursday—Sixteenth Week after Trinity.*

JONAH II. 2—9.

I CRIED by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, and Thou heardest my voice. For Thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all Thy billows and Thy waves passed over me. Then I said, I am cast out of Thy sight; yet I will look again toward Thy holy temple. The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains: the earth with her bars was about me for ever: yet hast Thou brought up my life from corruption, O LORD my God. When my soul fainted within me, I remembered the LORD: and my prayer came in unto Thee, into Thine holy temple. They that observe lying vanities forsake their own mercy. But I will sacrifice unto Thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the LORD.

*Friday—Sixteenth Week after Trinity.*

REVELATION II. 1—7.

UNTO the angel of the church of Ephesus write; These things saith He that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks: I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for My name's sake hast laboured, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen; and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

*Saturday—Sixteenth Week after Trinity.*

JOB XXII. 12—18.

IS not God in the height of heaven? and behold the height of the stars, how high they are! And thou sayest, How doth God know? can He judge through the dark cloud? Thick clouds are a covering to Him, that He seeth not: and He walketh in the circuit of heaven. Hast thou marked the old way which wicked men have trodden? Which were cut down out of time, whose foundation was overflowed with a flood: which said unto God, Depart from us: and what can the Almighty do for them? Yet He filled their houses with good things: but the counsel of the wicked is far from me.

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*Seventeenth Sunday after Trinity.*

PSALM LXXXIV.

HOW amiable are Thy tabernacles, O LORD of hosts! My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God. Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O LORD of hosts, my King, and my God. Blessed are they that dwell in Thy house: they will be still praising Thee. Blessed is the man whose

strength is in Thee; in whose heart are the ways of them. Who passing through the valley of Baca make it a well; the rain also filleth the pools. They go from strength to strength, every one of them in Zion appeareth before God. O LORD God of hosts, hear my prayer: give ear, O God of Jacob. Behold, O God our shield, and look upon the face of Thine anointed. For a day in Thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness. For the LORD God is a sun and shield: the LORD will give grace and glory: no good thing will He withhold from them that walk uprightly. O LORD of hosts, blessed is the man that trusteth in Thee.

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*Monday—Seventeenth Week after Trinity.*

ST. MATTHEW VIII. 5—13.

AND when Jesus was entered into Capernaum, there came unto Him a centurion, beseeching Him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that Thou shouldest come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority,

having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, He marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

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*Tuesday—Seventeenth Week after Trinity.*

PROVERBS XII. 13—23.

THE wicked is snared by the transgression of his lips: but the just shall come out of trouble. A man shall be satisfied with good by the fruit of his mouth: and the recompence of a man's hands shall be rendered unto him. The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise. A fool's wrath is presently known: but a prudent man covereth shame. He that speaketh truth sheweth forth righteousness:

but a false witness deceit. There is that speaketh like the piercings of a sword: but the tongue of the wise is health. The lip of truth shall be established for ever: but a lying tongue is but for a moment. Deceit is in the heart of them that imagine evil: but to the counsellors of peace is joy. There shall no evil happen to the just: but the wicked shall be filled with mischief. Lying lips are abomination to the LORD: but they that deal truly are His delight. A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness.

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*Wednesday—Seventeenth Week after Trinity.*

JEREMIAH III. 21—IV. 2.

A VOICE was heard upon the high places, weeping and supplications of the children of Israel: for they have perverted their way, and they have forgotten the LORD their God. Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto Thee: for Thou art the LORD our God. Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the LORD our God is the salvation of Israel. For shame hath devoured the labour of our fathers from our youth; their flocks and their herds, their sons and their daughters. We lie down in our shame, and our confusion

covereth us: for we have sinned against the LORD our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the LORD our God. If thou wilt return, O Israel, saith the LORD, return unto Me: and if thou wilt put away thine abominations out of My sight, then shalt thou not remove. And thou shalt swear, The LORD liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in Him, and in Him shall they glory.

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*Thursday—Seventeenth Week after Trinity.*

JOB XXVIII. 12—28.

WHERE shall wisdom be found? and where is the place of understanding? Man knoweth not the price thereof; neither is it found in the land of the living. The depth saith, It is not in me: and the sea saith, It is not with me. It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold. Whence then cometh

wisdom? and where is the place of understanding? seeing it is hid from the eyes of all living, and kept close from the fowls of the air. Destruction and death say, We have heard the fame thereof with our ears. God understandeth the way thereof, and He knoweth the place thereof. For He looketh to the ends of the earth, and seeth under the whole heaven; to make the weight for the winds; and He weigheth the waters by measure. When He made a decree for the rain, and a way for the lightning of the thunder: then did He see it, and declare it; He prepared it, yea, and searched it out. And unto man He said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.

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*Friday—Seventeenth Week after Trinity.*

PSALM LXXVII. 1—13.

I CRIED unto God with my voice, even unto God with my voice; and He gave ear unto me. In the day of my trouble I sought the LORD: my sore ran in the night and ceased not: my soul refused to be comforted. I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Thou holdest mine eyes waking: I am so troubled that I cannot speak. I have considered the days of old, the years of ancient

times. I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search. Will the Lord cast off for ever? and will He be favourable no more? Is His mercy clean gone for ever? doth His promise fail for evermore? Hath God forgotten to be gracious? hath He in anger shut up His tender mercies? And I said, This is my infirmity: but I will remember the years of the right hand of the Most High. I will remember the works of the Lord: surely I will remember Thy wonders of old: I will meditate also of all Thy work, and talk of Thy doings. Thy way, O God, is in the sanctuary; who is so great a God as our God!

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*Saturday—Seventeenth Week after Trinity.*

Titus iii. 3—8.

FOR we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour:

that being justified by His grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

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*Eighteenth Sunday after Trinity.*

PSALM CXLI.

LORD, I cry unto Thee: make haste unto me; give ear unto my voice, when I cry unto Thee. Let my prayer be set forth before Thee as incense; and the lifting up of my hands as the evening sacrifice. Set a watch, O LORD, before my mouth; keep the door of my lips. Incline not my heart to any evil thing, to practise wicked works with men that work iniquity: and let me not eat of their dainties. Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head: for yet my prayer also shall be in their calamities. When their judges are overthrown in stony places, they shall hear my words; for they are sweet. Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth wood upon the earth. But mine eyes are unto Thee, O God the LORD: in Thee is my trust: leave not my

soul destitute. Keep me from the snares which they have laid for me, and the gins of the workers of iniquity. Let the wicked fall into their own nets, whilst that I withal escape.

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*Monday—Eighteenth Week after Trinity.*

1 St. John v. 16—21.

IF any man see his brother sin a sin which is not unto death, he shall ask, and He shall give him life for them that sin not unto death. There is a sin unto death; I do not say that he shall pray for it. All unrighteousness is sin; and there is a sin not unto death. We know that whosoever is born of God sinneth not; but He that is begotten of God keepeth Himself, and that wicked one toucheth Him not. And we know that we are of God, and the whole world lieth in wickedness. And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life. Little children, keep yourselves from idols. Amen.

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*Tuesday—Eighteenth Week after Trinity.*

St. Luke xvii. 11—19.

AND it came to pass, as He went to Jerusalem, that He passed through the midst

of Samaria and Galilee. And as He entered into a certain village, there met Him ten men that were lepers, which stood afar off: and they lifted up their voices, and said, Jesus, Master, have mercy on us. And when He saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at His feet, giving Him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And He said unto him, Arise, go thy way: thy faith hath made thee whole.

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*Wednesday—Eighteenth Week after Trinity.*

PROVERBS XIV. 7—14.

GO from the presence of a foolish man, when thou perceivest not in him the lips of knowledge. The wisdom of the prudent is to understand his way: but the folly of fools is deceit. Fools make a mock at sin: but among the righteous there is favour. The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy. The house of the wicked shall be overthrown:

but the tabernacle of the upright shall flourish. There is a way which seemeth right unto a man, but the end thereof are the ways of death. Even in laughter the heart is sorrowful; and the end of that mirth is heaviness. The backslider in heart shall be filled with his own ways, and a good man shall be satisfied from himself.

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*Thursday—Eighteenth Week after Trinity.*

Job xxxi. 13—28.

IF I did despise the cause of my man-servant or of my maid-servant, when they contended with me; what then shall I do when God riseth up? and when He visiteth, what shall I answer Him? Did not He that made me in the womb make him? and did not One fashion us in the womb? If I have withheld the poor from their desire, or have caused the eyes of the widow to fail; or have eaten my morsel myself alone, and the fatherless hath not eaten thereof; (for from my youth he was brought up with me, as with a father, and I have guided her from my mother's womb;) if I have seen any perish for want of clothing, or any poor without covering; if his loins have not blessed me, and if he were not warmed with the fleece of my sheep; if I have lifted up my hand against the fatherless, when I saw my help

in the gate: then let mine arm fall from my shoulder blade, and mine arm be broken from the bone. For destruction from God was a terror to me, and by reason of His highness I could not endure. If I have made gold my hope, or have said to the fine gold, Thou art my confidence; if I rejoiced because my wealth was great, and because mine hand had gotten much; if I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand: this also were an iniquity to be punished by the judge: for I should have denied the God that is above.

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*Friday—Eighteenth Week after Trinity.*

EZEKIEL XI. 16—21.

THUS saith the LORD God, Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come. Therefore say, Thus saith the LORD God, I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. And they shall come thither, and they shall take away all the detestable things thereof, and all the abomina-

tions thereof from thence. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: that they may walk in My statutes, and keep Mine ordinances, and do them: and they shall be My people, and I will be their God. But as for them whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the LORD God.

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*Saturday—Eighteenth Week after Trinity.*

PROVERBS XVI. 1—9.

THE preparations of the heart in man, and the answer of the tongue, is from the LORD. All the ways of a man are clean in his own eyes; but the LORD weigheth the spirit. Commit thy works unto the LORD, and thy thoughts shall be established. The LORD hath made all things for Himself; yea, even the wicked for the day of evil. Every one that is proud in heart is an abomination to the LORD: though hand join in hand, he shall not be unpunished. By mercy and truth iniquity is purged; and by the fear of the LORD men depart from evil. When a man's ways please the LORD, He maketh even his enemies to be at peace with him.

Better is a little with righteousness, than great revenues without right. A man's heart deviseth his way; but the LORD directeth his steps.

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*Nineteenth Sunday after Trinity.*

ST. JAMES V. 13—20.

IS any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again; and the heaven gave rain, and the earth brought forth her fruit. Brethren, if any of you do err from the truth, and one convert him, let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.

*Monday—Nineteenth Week after Trinity.*

PROVERBS XXIII. 15—26.

MY son, if thine heart be wise, my heart shall rejoice, even mine. Yea, my reins shall rejoice, when thy lips speak right things. Let not thine heart envy sinners: but be thou in the fear of the LORD all the day long. For surely there is an end; and thine expectation shall not be cut off. Hear thou, my son, and be wise, and guide thine heart in the way. Be not among winebibbers; among riotous eaters of flesh: for the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags. Hearken unto thy father that begat thee, and despise not thy mother when she is old. Buy the truth, and sell it not; also wisdom, and instruction, and understanding. The father of the righteous shall greatly rejoice: and he that begetteth a wise child shall have joy of him. Thy father and thy mother shall be glad, and she that bare thee shall rejoice. My son, give me thine heart, and let thine eyes observe my ways.

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*Tuesday—Nineteenth Week after Trinity.*

ST. MATTHEW XIV. 22—33.

AND straightway Jesus constrained His disciples to get into a ship, and to go be-

fore Him unto the other side, while He sent the multitudes away. And when He had sent the multitudes away, He went up into a mountain apart to pray; and when the evening was come, He was there alone. But the ship was now in the midst of the sea, tossed with waves; for the wind was contrary. And in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw Him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. And Peter answered Him and said, Lord, if it be Thou, bid me come unto Thee on the water. And He said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth His hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? And when they were come into the ship, the wind ceased. Then they that were in the ship came and worshipped Him, saying, Of a truth Thou art the Son of God.

*Wednesday—Nineteenth Week after Trinity.*

ROMANS XII. 9—21.

LET love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business: fervent in spirit; serving the Lord: rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is Mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

*Thursday—Nineteenth Week after Trinity.*

2 CORINTHIANS VI. 14—VII. 1.

BE ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

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*Friday—Nineteenth Week after Trinity.*

JOB XXXIII. 8—30.

SURELY thou hast spoken in mine hearing, and I have heard the voice of thy words, saying, I am clean without transgression, I am innocent; neither is there iniquity in me. Behold, he findeth occasions against me, he

counteth me for his enemy: he putteth my feet in the stocks; he marketh all my paths. Behold in this thou art not just: I will answer thee, that God is greater than man. Why dost thou strive against Him? for He giveth not account of any of His matters. For God speaketh once, yea twice; yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed, then He openeth the ears of men, and sealeth their instruction, that He may withdraw man from his purpose, and hide pride from man. He keepeth back his soul from the pit, and his life from perishing by the sword. He is chastened also with pain upon his bed, and the multitude of his bones with strong pain: so that his life abhorreth bread, and his soul dainty meat. His flesh is consumed away, that it cannot be seen, and his bones that were not seen stick out. Yea, his soul draweth near unto the grave, and his life to the destroyers. If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness; then He is gracious unto him, and saith, Deliver him from going down to the pit; I have found a ransom. His flesh shall be fresher than a child's: he shall return to the days of his youth: he shall pray unto God, and He will be favourable unto him; and he shall see His face with joy: for He will render unto

man his righteousness. He looketh upon men; and if any say, I have sinned, and perverted that which was right, and it profiteth me not; He will deliver his soul from going into the pit, and his life shall see the light. Lo, all these things worketh God oftentimes with man, to bring back his soul from the pit, to be enlightened with the light of the living.

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*Saturday—Nineteenth Week after Trinity.*

ISAIAH LVIII. 9—14.

IF thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations: and thou shalt be called, The repairer of the breach, the restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the Holy of the LORD, Honourable; and shalt

honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.

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*Twentieth Sunday after Trinity.*

2 St. Peter i. 13—21.

I THINK it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance: knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me. Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty. For He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory, This is My beloved Son in Whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount. We have also a more sure word of prophecy: whereunto ye do well that ye take heed, as unto a light that shineth in

a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

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*Monday—Twentieth Week after Trinity.*

1 ST. JOHN V. 1—5,

WHOSOEVER believeth that Jesus is the Christ is born of God: and every one that loveth Him that begat, loveth Him also that is begotten of Him. By this we know that we love the children of God, when we love God, and keep His commandments. For this is the love of God, that we keep his commandments; and His commandments are not grievous. For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

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*Tuesday—Twentieth Week after Trinity.*

ST. JOHN XII. 44—50.

JESUS cried and said, He that believeth on Me, believeth not on Me, but on Him

that sent Me. And he that seeth Me seeth Him that sent Me. I am come a light into the world, that whosoever believeth on Me should not abide in darkness. And if any man hear My words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth Me, and receiveth not My words, hath One that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak. And I know that His commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto Me, so I speak.

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*Wednesday—Twentieth Week after Trinity.*

HEBREWS XI. 32—40.

AND what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of

the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.

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*Thursday—Twentieth Week after Trinity.*

PROVERBS XXIV. 1—12.

BE not thou envious against evil men, neither desire to be with them. For their heart studieth destruction, and their lips talk of mischief. Through wisdom is an house builded; and by understanding it is established: and by knowledge shall the chambers be filled with all precious and pleasant riches. A wise man is strong; yea, a man of knowledge increaseth strength. For by wise counsel thou shalt make thy war: and

in the multitude of counsellors there is safety. Wisdom is too high for a fool: he openeth not his mouth in the gate. He that deviseth to do evil shall be called a mischievous person. The thought of foolishness is sin: and the scorner is an abomination to men. If thou faint in the day of adversity, thy strength is small. If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it? and He that keepeth thy soul doth not He know it? and shall not He render to every man according to his works?

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*Friday—Twentieth Week after Trinity.*

St. John iv. 5—14.

THEN cometh Jesus to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with His journey, sat thus on the well: and it was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give Me to drink. (For His disciples were gone away unto the city to buy meat.) Then saith the woman of Samaria unto Him, How is it that Thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews

have no dealings with the Samaritans. Jesus answered and said unto her, If thou knewest the gift of God, and Who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water. The woman saith unto Him, Sir, Thou hast nothing to draw with, and the well is deep: from whence then hast Thou that living water? Art Thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

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*Saturday—Twentieth Week after Trinity.*

JOB XXXVI. 26—XXXVII. 13.

BEHOLD, God is great, and we know Him not, neither can the number of His years be searched out. For He maketh small the drops of water: they pour down rain according to the vapour thereof: which the clouds do drop and distil upon man abundantly. Also can any understand the spreading of the clouds, or the noise of His tabernacle? Behold, He spreadeth His light upon it, and

covereth the bottom of the sea. For by them judgeth He the people; He giveth meat in abundance. With clouds He covereth the light: and commandeth it not to shine by the cloud that cometh betwixt. The noise thereof sheweth concerning it, the cattle also concerning the vapour. At this also my heart trembleth, and is moved out of his place. Hear attentively the noise of His voice, and the sound that goeth out of His mouth. He directeth it under the whole heaven, and His lightning unto the ends of the earth. After it a voice roareth: He thundereth with the voice of His excellency; and He will not stay them when His voice is heard. God thundereth marvellously with His voice; great things doeth He, which we cannot comprehend. For He saith to the snow, Be thou on the earth; likewise to the small rain, and to the great rain of His strength. He sealeth up the hand of every man; that all men may know His work. Then the beasts go into dens, and remain in their places. Out of the south cometh the whirlwind: and cold out of the north. By the breath of God frost is given: and the breadth of the waters is straitened. Also by watering He wearieth the thick cloud: He scattereth His bright cloud: and it is turned round about by His counsels: that they may do whatsoever He commandeth them upon the face of the world

in the earth. He causeth it to come, whether for correction, or for His land, or for mercy.

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*Twenty-first Sunday after Trinity.*

REVELATION XXI. 10—27.

HE carried me away in the spirit to a great and high mountain, and shewed me that great city the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; . . . . And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the gl ry of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

*Monday—Twenty-first Week after Trinity.*

PSALM CXII.

PRAISE ye the LORD. Blessed is the man that feareth the LORD, that delighteth greatly in His commandments. His seed shall be mighty upon earth: the generation of the upright shall be blessed. Wealth and riches shall be in his house: and his righteousness endureth for ever. Unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteous. A good man sheweth favour, and lendeth: he will guide his affairs with discretion. Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings: his heart is fixed, trusting in the LORD. His heart is established, he shall not be afraid, until he see his desire upon his enemies. He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour. The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.

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*Tuesday—Twenty-first Week after Trinity.*

ST. JUDE 17—25.

BELOVED, remember ye the words which were spoken before of the apostles of our

Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

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*Wednesday—Twenty-first Week after Trinity.*

ISAIAH XL. 25—31.

TO whom then will ye liken Me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth. Why sayest thou, O Jacob, and speakest, O Israel, my way is hid from the LORD, and my judg-

ment is passed over from my God? Hast thou not known? hast thou not heard, that the Everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding. He giveth power to the faint; and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

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*Thursday—Twenty-first Week after Trinity.*

JOB XXXVII. 14—24.

HEARKEN unto this, O Job: stand still, and consider the wondrous works of God, Dost thou know when God disposed them, and caused the light of His cloud to shine? Dost thou know the balancings of the clouds, the wondrous works of Him Which is perfect in knowledge? How thy garments are warm, when He quieteth the earth by the south wind? Hast thou with Him spread out the sky, which is strong, and as a molten looking glass? Teach us what we shall say unto Him; for we cannot order our speech by reason of darkness. Shall it be told Him that I speak? if a man speak, surely he shall

be swallowed up. And now men see not the bright light which is in the clouds: but the wind passeth, and cleanseth them. Fair weather cometh out of the north; with God is terrible majesty. Touching the Almighty, we cannot find Him out: He is excellent in power, and in judgment, and in plenty of justice: He will not afflict. Men do therefore fear Him: He respecteth not any that are wise of heart.

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*Friday—Twenty-first Week after Trinity.*

HEBREWS III. 5—14.

MOSES verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a Son over His own house; Whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. Wherefore (as the Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted Me, proved Me, and saw My works forty years. Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known My ways. So I sware in My wrath, They shall not enter into My rest.) Take heed, brethren, lest there be in

any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end.

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*Saturday—Twenty-first Week after Trinity.*

Ecclesiastes vii. 19—26.

WISDOM strengtheneth the wise more than ten mighty men which are in the city. For there is not a just man upon earth, that doeth good, and sinneth not. Also take no heed unto all words that are spoken: lest thou hear thy servant curse thee: for oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others. All this have I proved by wisdom: I said, I will be wise; but it was far from me. That which is far off, and exceeding deep, who can find it out? I applied mine heart to know, and to search, and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness and madness: and I find more bitter than death the woman whose heart is snares and nets, and her hands as bands: whoso pleaseth God shall escape from her; but the sinner shall be taken by her.

*Twenty-second Sunday after Trinity.*

REVELATION XIV. 1—7.

AND I looked, and lo, a Lamb stood on the mount Sion, and with Him an hundred forty and four thousand, having His Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.

*Monday—Twenty-second Week after Trinity.*

PSALM CXXXIX. 1—12.

LORD, Thou hast searched me, and known me. Thou knowest my down-sitting and mine up-rising; Thou understandest my thought afar off. Thou compassest my path, and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O LORD, Thou knowest it altogether. Thou hast beset me behind and before, and laid Thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there: if I make my bed in hell, behold Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from Thee; but the night shineth as the day: the darkness and the light are both alike to Thee.

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*Tuesday—Twenty-second Week after Trinity.*

PROVERBS XXX. 1—9.

THE words of Agur the son of Jakeh, even the prophecy: the man spake unto Ithiel,

even unto Ithiel and Ucal, Surely I am more brutish than any man, and have not the understanding of a man. I neither learned wisdom, nor have the knowledge of the holy. Who hath ascended up into heaven, or descended? Who hath gathered the wind in His fists? Who hath bound the waters in a garment? Who hath established all the ends of the earth? What is His name, and what is His Son's name, if thou canst tell? Every word of God is pure: He is a shield unto them that put their trust in Him. Add thou not unto His words, lest He reprove thee, and thou be found a liar. Two things have I required of Thee; deny me them not before I die: remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny Thee, and say, Who is the LORD? or lest I be poor, and steal, and take the name of my God in vain.

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*Wednesday—*
*Twenty-second Week after Trinity.*

ST. MATTHEW XVII. 14—21.

AND when they were come to the multitude, there came to Him a certain man, kneeling down to Him, and saying, Lord, have mercy on my son, for he is lunatic, and sore vexed: for ofttimes he falleth into

the fire, and oft into the water. And I brought him to Thy disciples, and they could not cure him. Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to Me. And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour. Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting.

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*Thursday—Twenty-second Week after Trinity.*

Job v. 8—16.

I WOULD seek unto God, and unto God would I commit my cause: which doeth great things and unsearchable; marvellous things without number: Who giveth rain upon the earth, and sendeth waters upon the fields: to set up on high those that be low; that those which mourn may be exalted to safety. He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise. He taketh the wise in their

own craftiness: and the counsel of the froward is carried headlong. They meet with darkness in the daytime, and grope in the noonday as in the night. But He saveth the poor from the sword, from their mouth, and from the hand of the mighty. So the poor hath hope, and iniquity stoppeth her mouth.

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*Friday—Twenty-second Week after Trinity.*

ST. LUKE XVIII. 9—14.

AND He spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee and the other a publican. The Pharisee stood and prayed thus with himself: God, I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I gives tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

*Saturday—Twenty-second Week after Trinity.*

HEBREWS XII. 7—11.

IF ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

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*Twenty-third Sunday after Trinity.*

JOB XL. 1—14.

MOREOVER, the LORD answered Job, and said, Shall he that contendeth wirh the Almighty instruct Him? he that reproveth God, let him answer it. Then Job answered the LORD, and said Behold, I am vile; what shall I answer Thee? I will lay mine hand upon my mouth. Once have I spoken; but I will not answer: yea, twice;

but I will proceed no further. Then answered the Lord unto Job out of the whirlwind; and said, Gird up thy loins now like a man; I will demand of thee, and declare thou unto Me. Wilt thou also disannul My judgment? wilt thou condemn Me, that thou mayest be righteous? Hast thou an arm like God? or canst thou thunder with a voice like Him? Deck thyself now with majesty and excellency; and array thyself with glory and beauty. Cast abroad the rage of thy wrath: and behold every one that is proud, and abase him. Look on every one that is proud, and bring him low; and tread down the wicked in their place. Hide them in the dust togegether: and bind their faces in secret. Then will I also confess unto thee that thine own right hand can save thee.

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*Monday—Twenty-third Week after Trinity.*

Malachi iii. 7—12.

EVEN from the days of your fathers ye are gone away from Mine ordinances, and have not kept them. Return unto Me, and I will return unto you, saith the Lord of Hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes, and offerings. Ye are cursed with a curse: for ye have robbed

Me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the LORD of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of Hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of Hosts.

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*Tuesday—Twenty-third Week after Trinity.*

ST. MATTHEW X. 28—39.

FEAR not them which kill the body, but are not able to kill the soul: but rather fear Him Which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore; ye are of more value than many sparrows. Whosoever therefore shall confess Me before men, him will I confess also before My Father Which is in heaven. But whosoever shall deny Me before men, him will I also deny before My

Father Which is in heaven. Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father or mother more than Me is not worthy of Me. And he that loveth son or daughter more than Me is not worthy of Me. And he that taketh not his cross, and followeth after Me, is not worthy of Me. He that findeth his life shall lose it; and he that loseth his life for My sake shall find it.

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*Wednesday—Twenty-third Week after Trinity.*

ST. JOHN VIII. 28—36.

THEN said Jesus unto them, When ye have lifted up the Son of Man, then shall ye know that I am He, and that I do nothing of Myself; but as My Father hath taught Me, I speak these things. And He that sent Me is with Me; the Father hath not left Me alone; for I do always those things that please Him. As He spake these words, many believed on Him. Then said Jesus to those Jews which believed on Him, If ye continue in My word, then are ye My disciples indeed; and ye shall know the

truth, and the truth shall make you free. They answered Him, We be Abraham's seed, and were never in bondage to any man: how sayest Thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed.

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*Thursday—Twenty-third Week after Trinity.*

Psalm cxxxix. 14—24.

I WILL praise Thee; for I am fearfully and wonderfully made: marvellous are Thy works; and that my soul knoweth right well. My substance was not hid from Thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in Thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. How precious also are Thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand: when I awake, I am still with Thee. Surely Thou wilt slay the wicked, O God: depart from me, therefore, ye bloody men. For they speak against Thee wickedly,

and Thine enemies take Thy name in vain. Do not I hate them, O LORD, that hate Thee? and am not I grieved with those that rise up against Thee? I hate them with perfect hatred: I count them mine enemies. Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting.

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*Friday—Twenty-third Week after Trinity.*

ZECHARIAH VII. 4—14.

THEN came the word of the LORD of Hosts unto me, saying, Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto Me, even to Me? And when ye did eat, and when ye did drink, did not ye eat for yourselves, and drink for yourselves? Should ye not hear the words which the LORD hath cried by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when men inhabited the south and the plain? And the word of the LORD came unto Zechariah, saying, Thus speaketh the LORD of Hosts, saying, Execute true judgment, and show mercy and compassion every man to his brother: and oppress not the

widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart. But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the LORD of Hosts hath sent in His Spirit by the former prophets: therefore came a great wrath from the LORD of Hosts. Therefore it is come to pass, that as He cried, and they would not hear; so they cried, and I would not hear, saith the LORD of Hosts. But I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate.

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*Saturday—Twenty-third Week after Trinity.*

MALACHI III. 13—18.

YOUR words have been stout against Me, saith the LORD. Yet ye say, What have we spoken so much against Thee? Ye have said, It is vain to serve God: and what profit is it that we have kept His ordinance, and that we have walked mournfully before the LORD of Hosts? And now we call the proud happy; yea, they that work wickedness

are set up; yea, they that tempt God are even delivered. Then they that feared the LORD spake often one to another: and the LORD hearkened and heard it, and a book of remembrance was written before Him for them that feared the LORD, and that thought upon His name. And they shall be Mine, saith the LORD of Hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between Him that serveth God and him that serveth Him not.

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*Twenty-fourth Sunday after Trinity.*

REVELATION XXII. 1—5.

AND he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him: and they shall see His face; and His name shall be in their foreheads. And there shall be no night there: and they need no candle, neither

light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

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*Monday—Twenty-fourth Week after Trinity.*

HEBREWS XII. 18—24.

YE are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words: which voice they that heard, entreated that the word should not be spoken to them any more: (for they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: and so terrible was the sight, that Moses said, I exceedingly fear and quake:) but ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the First-born, which are written in heaven, and to God, the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

*Tuesday—Twenty-fourth Week after Trinity.*

ST. LUKE I. 68—79.

BLESSED be the Lord God of Israel: for He hath visited and redeemed His people, and hath raised up an horn of salvation for us in the house of His servant David; as He spake by the mouth of His holy prophets which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember His holy covenant, the oath which He sware to our father Abraham, that He would grant unto us, that we, being delivered out of the hand of our enemies, might serve Him without fear, in holiness, and righteousness before Him, all the days of our life. And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare His ways; to give knowledge of salvation unto His people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

*Wednesday—Twenty-fourth Week after Trinity.*

Psalm cxliv. 1—9.

BLESSED be the Lord my strength, Which teacheth my hands to war, and my fingers to fight: my goodness, and my fortress; my high tower, and my deliverer; my shield, and He in Whom I trust; Who subdueth my people under me. Lord, what is man, that Thou takest knowledge of him, or the son of man, that Thou makest account of him! Man is like to vanity: his days are as a shadow that passeth away. Bow Thy Heavens, O Lord, and come down: touch the mountains, and they shall smoke. Cast forth lightning, and scatter them: shoot out Thine arrows, and destroy them. Send Thine hand from above; rid me and deliver me out of great waters, from the hand of strange children; whose mouth speaketh vanity, and their right hand is a right hand of falsehood. I will sing a new song unto Thee, O God: upon a psaltery and an instrument of ten strings will I sing praises unto Thee.

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*Thursday—Twenty-fourth Week after Trinity*

Habakkuk i. 12—ii. 4.

ART Thou not from everlasting, O Lord my God, mine Holy One? we shall not die. O Lord, Thou hast ordained them

for judgment; and O mighty God, Thou hast established them for correction. Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest Thou upon them that deal treacherously, and holdest Thy tongue when the wicked devoureth the man that is more righteous than he? and makest men as the fishes of the sea, as the creeping things, that have no ruler over them? They take up all of them with the angle; they catch them in their net, and gather them in their drag: therefore they rejoice and are glad. Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and their meat plenteous. Shall they therefore empty their net, and not spare continually to slay the nations? I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am reproved. And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him, but the just shall live by his faith.

*Friday—Twenty-fourth Week after Trinity.*

JEREMIAH IX. 12—24.

WHO is the wise man, that may understand this? And who is he to whom the mouth of the LORD hath spoken, that He may declare it, for what the land perisheth and is burned up like a wilderness, that none passeth through? And the LORD saith, Because they have forsaken My law which I set before them, and have not obeyed My voice, neither walked therein, but have walked after the imagination of their own heart, and after Baalim, which their fathers taught them: therefore thus saith the LORD of Hosts, the God of Israel; Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink. I will scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed them. Thus saith the LORD of Hosts, Consider ye, and call for the mourning women, that they may come; and send for cunning women that they may come: and let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters. For a voice of wailing is heard out of Zion, How are we spoiled! We are greatly confounded, because we have forsaken the land, because our dwellings have

cast us out. Yet hear the word of the LORD, O ye women, and let your ear receive the word of His mouth, and teach your daughters wailing, and every one her neighbour lamentation: for death is come up into our windows, and is entered into our palaces, to cut off the children from without, and the young men from the streets. Speak, Thus saith the LORD, Even the carcases of men shall fall as dung upon the open field, and as the handful after the harvestman, and none shall gather them. Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD.

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*Saturday—Twenty-fourth Week after Trinity.*

PROVERBS XVI. 16—24.

HOW much better is it to get wisdom than gold? and to get understanding, rather to be chosen than silver? The highway of the upright is to depart from evil; he that keepeth his way preserveth his soul. Pride goeth before destruction, and a haughty spirit

before a fall. Better is it to be of an humble spirit with the lowly, than to divide the spoil with the proud. He that handleth a matter wisely shall find good: and whoso trusteth in the LORD, happy is he. The wise in heart shall be called prudent; and the sweetness of the lips increaseth learning. Understanding is a well-spring of life unto him that hath it: but the instruction of fools is folly. The heart of the wise teacheth his mouth, and addeth learning to his lips. Pleasant words are as an honeycomb, sweet to the soul, and health to the bones.

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*Twenty-fifth Sunday after Trinity.*

MALACHI I. 10—14.

WHO is there even among you that would shut the doors for nought? neither do ye kindle fire on Mine altar for nought. I have no pleasure in you, saith the LORD of Hosts, neither will I accept an offering at your hand. For from the rising of the sun even unto the going down of the same My name shall be great among the Gentiles; and in every place incense shall be offered unto My name, and a pure offering: for My name shall be great among the heathen, saith the LORD of Hosts. But ye have profaned it, in that ye say, The table of the LORD is polluted; and the fruit thereof, even His meat,

is contemptible. Ye said also, Behold, what a weariness is it! and ye have snuffed at it, saith the Lord of Hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the Lord. But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the Lord of Hosts, and My name is dreadful among the heathen.

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*Monday—Twenty-fifth Week after Trinity.*

Proverbs xvi. 25—33.

THERE is a way that seemeth right unto a man, but the end thereof are the ways of death. He that laboureth laboureth for himself; for his mouth craveth it of him. An ungodly man diggeth up evil: and in his lips there is a burning fire. A froward man soweth strife: and a whisperer separateth chief friends. A violent man enticeth his neighbour, and leadeth him into the way that is not good. He shutteth his eyes to devise froward things: moving his lips, he bringeth evil to pass. The hoary head is a crown of glory, if it be found in the way of righteousness. He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city. The lot is cast into the

lap; but the whole disposing thereof is of the LORD.

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*Tuesday—Twenty-fifth Week after Trinity.*

ST. MATTHEW v. 43—48.

YE have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father Which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father Which is in heaven is perfect.

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*Wednesday—Twenty-fifth Week after Trinity.*

ST. JOHN XVI. 23—33.

IN that day ye shall ask Me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My name, He will give it you. Hitherto have ye asked no-

thing in My name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: but the time cometh when I shall no more speak unto you in proverbs, but I shall shew you p'ainly of the Father. At that day ye shall ask in My name: and I say not unto you, that I will pray the Father for you: for the Father Himself loveth you, because ye have loved Me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world and go to the Father. His disciples said unto Him, Lo, now speakest Thou plainly, and speakest no proverb. Now are we sure that Thou knowest all things, and needest not that any man should ask Thee: by this we believe that Thou camest forth from God. Jesus answered them, Do ye now believe? Behold the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave Me alone: and yet I am not alone, because the Father is with Me. These things have I spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer: I have overcome the world.

*Thursday—Twenty-fifth Week after Trinity.*

1 THESSALONIANS V. 1—10.

OF the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh, as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep, sleep in the night; and they that be drunken, are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that, whether we wake or sleep, we should live together with Him.

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*Friday—Twenty-fifth Week after Trinity.*

ECCLESIASTES XI. 7—10.

TRULY the light is sweet, and a pleasant thing it is for the eyes to behold the sun:

but if a man live many years, and rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh is vanity. Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity.

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*Saturday—Twenty-fifth Week after Trinity.*

ISAIAH LVII. 15—21.

THUS saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend for ever, neither will I be always wroth: for the spirit should fail before Me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him: I hid Me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners. I create

the fruit of the lips: Peace, peace to him that is far off, and to him that is near, saith the LORD; and I will heal him. But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.

## FOR VIGILS.

HEBREWS XI. 13—16.

THESE all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city.

# FOR FESTIVAL DAYS.

HEBREWS XII. 22—29.

YE are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the First-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. See that ye refuse not Him that speaketh. For if they escaped not who refused Him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven: Whose voice then shook the earth: but now He hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire.

# DAILY PRAYER FOR MORNING AND EVENING.

## *Morning Prayer.*

O ALMIGHTY Father, infinite in mercy and love, I thank Thee for having preserved me during the past night, and brought me in safety to the beginning of another day. Lord, I beseech Thee to guard me still. Grant me the grace of Thy Holy Spirit, that amidst the business and the pleasures of life I may be enabled to watch against the sins which beset me, especially [*here name any particular sins*]. Help me to check every evil and vain thought, to subdue every proud and angry feeling. May I strive to live only to Thy glory, and may I never forget the unspeakable love of my Redeemer: but teach me to give myself in humble gratitude wholly to Him; and grant that being strengthened to keep the vow of my baptism, I may so pass through the waves of this troublesome world, that finally I may come to the land of everlasting life, for His merits, who died and rose again for me, Jesus Christ our Lord. *Amen.*

O Lord, to Thee I commend all who are near and dear to me, especially [*here name any particular persons*]. I pray Thee to guide and

strengthen all Christian people, and to bring the heathen to the knowledge of the truth; and I entreat Thee to comfort and aid the suffering and the afflicted, the ignorant and the tempted, and to give us all rest in Thy eternal kingdom, for the sake of Jesus Christ, our blessed Lord and Saviour. *Amen.*

Our Father, &c.

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*Evening Prayer.*

O BLESSED God, full of pity and love, hear, I beseech Thee, the prayer of Thy unworthy servant. Lord, I confess myself most sinful; especially I would own before Thee the offences of this day [*here name any particular sins*]. Pardon me, I entreat Thee, for Jesus Christ's sake; forgive the sins which I know, and those of which I am ignorant. Look with compassion on my coldness, and give me a penitent and contrite heart. Receive me again into Thy favour, and let me lie down under Thy watchful care. And grant, Lord, that whether I live, I may live unto Thee, or whether I die, I may die unto Thee; for His sake, who for us laid Himself in the grave, and rose again in glory, Jesus Christ, our merciful Redeemer. *Amen.*

Lord, to Thee I commend, &c.

Our Father, &c.

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Wednesday, 4th Week after Easter . xii. 1—7

ISAIAH.

Tuesday, 3rd Week in Lent . . . . i. 16—20
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| | |
|---|---|
| Friday, 3rd Week after Epiphany . . | v. 1—7 |
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| Monday, 2nd Week in Advent . . . | xiii. 6—13 |
| Easter Monday . . . . . | xxv. 1—9 |
| Wednesday, 1st Week after Easter . | xxvi. 1—11 |
| Saturday, 10th Week after Trinity . | xxix. 13—20 |
| Third Sunday after Easter . . . . | xxxii. 1—8 |
| Easter Tuesday . . . . . | xxxiii. 15—22 |
| Wednesday, 4th Week in Advent . . | xxxv. 1—10 |
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| Saturday, 6th Week after Epiphany . | xlv. 5—12 |
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| January 7 . . . . . | xlix. 5—10 |
| Saturday, 4th Week after Epiphany . | l. 7—11 |
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| Thursday, 4th Week after Epiphany . | lv. 1—7 |
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## JEREMIAH.

| | |
|---|---|
| Wednesday, 17th Week after Trinity. | iii. 21—iv. 2 |
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| Monday, 6th Week after Epiphany . | x. 6—16 |
| Tuesday, 2nd Week in Lent . . . . | xvii. 5—10 |
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| | |
|---|---|
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Tuesday, 2nd Week after Easter . . xxxiv. 11—16
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Whit Monday . . . . . xxxvi. 23—31
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## HOSEA.

Thursday in Easter Week . . . . vi. 1—6
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## JOEL.

Friday, 2nd Week in Advent . . . iii. 11—16

## AMOS.

Wednesday, 8th Week after Trinity . v. 4—8

## JONAH.

Thursday, 16th Week after Trinity . ii. 2—9

## MICAH.

Fourth Sunday in Advent. . . . . i. 2—8
December 29 . . . . . iv. 1—5
Tuesday, 1st Week in Lent . . . . vi. 1—8
Wednesday, 1st Week after Easter . vii. 18—20

## NAHUM.

Fourth Sunday in Advent . . . . . i. 2—8

## HABAKKUK.

Thursday, 24th Week after Trinity . i. 12—ii. 4

## ZEPHANIAH.

| | |
|---|---|
| Monday, 1st Week in Advent . . . | i. 14—18 ; ii. 3 |
| Saturday in Easter Week . . . . . | iii. 14—20 |

## HAGGAI.

| | |
|---|---|
| Thursday, 8th Week after Trinity . . | i. 3—11 |

## ZECHARIAH.

| | |
|---|---|
| Friday, 23rd Week after Trinity . . | vii. 4—14 |

## MALACHI.

| | |
|---|---|
| Twenty-fifth Sunday after Trinity . | i. 10—14 |
| Monday, 4th Week in Advent . . . | iii. 1—6 |
| Monday, 23rd Week after Trinity . . | iii. 7—12 |
| Saturday, 23rd Week after Trinity . | iii. 13—18 |

## ST. MATTHEW.

| | |
|---|---|
| Quinquagesima Sunday . . . . . | v. 1—12 |
| Tuesday, 25th Week after Trinity . . | v. 43—48 |
| Thursday, 1st Week in Lent . . . . | vi. 16—24 |
| Tuesday, 2nd Week after Trinity . . | vi. 25—34 |
| Tuesday, 5th Week after Trinity . . | vii. 6—14 |
| Thursday, 2nd Week in Lent . . . | vii. 21—27 |
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| Tuesday, 23rd Week after Trinity . . | x. 28—39 |
| Thursday, 1st Week after Trinity . . | xiv. 22—33 |
| Wednesday, 6th Week after Epiphany | xv. 21—28 |
| Friday after Ash Wednesday . . . | xvi. 21—27 |
| Wednesday, 22nd Week after Trinity | xvii. 14—21 |
| December 28th (Holy Innocents) . . | xviii. 1—10 |
| Monday, 9th Week after Trinity . . | xix. 16—21 |
| Seventh Sunday after Trinity . . . | xx. 20—28 |
| Wednesday, 1st Week in Advent . . | xxiv. 29—39 |
| Third Sunday in Advent . . . . . | xxiv. 37—44 |
| Thursday, 1st Week in Advent . . . | xxv. 1—13 |
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Monday, 4th Week after Trinity . . xxvi. 6—13
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## ST. MARK.

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Tuesday, 3rd Week after Trinity . . iv. 35—41
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Thursday, 11th Week after Trinity . vi. 34—44
Second Sunday after Epiphany . . . vii. 24—30
Thursday, 4th Week in Lent . . . viii. 31—38
Wednesday, 3rd Week in Lent . . . x. 17—31
Saturday, 1st Week after Trinity . . xii. 28—34
December 6th (St. Stephen) . . . . xiii. 3—13
Friday, 3rd Week in Advent . . . xiii. 24—37

## ST. LUKE.

Tuesday, 24th Week after Trinity. . i. 68—79
December 24th (Christmas Eve) . . ii. 8—20
Thursday, 3rd Week in Lent . . . iii. 7—18
Eleventh Sunday after Trinity . . . v. 1—11
Monday, 5th Week after Trinity . . vi. 37—42
Thursday, 6th Week after Trinity. . vi. 43—49
Wednesday, 2nd Week after Easter . vii. 11—17
Friday, 4th Week in Lent . . . . vii. 37—50
Friday, 3rd Week after Trinity . . ix. 18—26
Thursday, 10th Week after Trinity . x. 25—37
Tuesday, 16th Week after Trinity. . xi. 5—13
Monday, 3rd Week after Trinity . . xii. 22—32
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Tuesday, 2nd Week in Advent . . . xii. 42—48
Saturday, 2nd Week in Advent. . . xiii. 23—30
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Wednesday, Sexagesima . . . . . xiv. 25—33
Friday, 1st Week in Lent. . . . . xv. 1—10
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Tuesday, 18th Week after Trinity. . xvii. 11—19
Friday, 22nd Week after Trinity . . xviii. 9—14
Tuesday, 2nd Week after Epiphany . xix. 1—10

## ST. JOHN.

| | |
|---|---|
| Wednesday, 2nd Week after Epiphany | i. 1—14 |
| Monday after Trinity Sunday . . . | i. 29—37 |
| Tuesday, 3rd Week after Trinity . . | iii. 1—8 |
| Thursday, 3rd Week after Epiphany . | iii. 16—21 |
| Friday, 20th Week after Trinity . . | iv. 6—14 |
| January 11th . . . . . | iv. 43—54 |
| Tuesday, 3rd Week in Advent . . . | v. 22—29 |
| Thirteenth Sunday after Trinity . . | vi. 27—33 |
| Thursday, 1st Week after Easter . . | vi. 35—40 |
| Saturday, Week after Ascension Day. | vi. 51—58 |
| Wednesday, 23rd Week after Trinity. | viii. 28—36 |
| Friday, 2nd Week after Epiphany . . | x. 14—18 |
| Wednesday after Trinity Sunday . . | x. 22—30 |
| Wednesday in Easter Week . . . . | xi. 19—27 |
| Saturday, 1st Week after Easter . . | xi. 32—45 |
| Wednesday in Holy Week . . . . | xii. 23—32 |
| Tuesday, 20th Week after Trinity . . | xii. 44—50 |
| Saturday, 5th Week after Epiphany . | xiii. 1—15 |
| Monday, 3rd Week after Easter . . | xiv. 1—7 |
| Wednesday, 2nd Week after Trinity . | xiv. 8—14 |
| Friday, 11th Week after Trinity . . | xiv. 15—24 |
| Thursday, 2nd Week after Easter . . | xiv. 26—31 |
| Thursday, 13th Week after Trinity . | xv. 1—7 |
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| Friday after Ascension Day . . . | xvii. 1—11 |
| Saturday after Ascension Day . . . | xvii. 13—19 |
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| Trinity Sunday . . . . . | xx. 19—29 |

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| | |
|---|---|
| Friday, 2nd Week after Easter . . . | ii. 22—28 |
| Tuesday after Trinity Sunday . . . | ii. 29—36 |
| January 8 . . . . . | x. 34—43 |
| January 9 . . . . . | xi. 1—18 |
| January 10. . . . . | xiii. 38—48 |
| First Sunday after Epiphany . . . | xiv. 8—18 |
| The Epiphany . . . . . | xvii. 22—31 |
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Wednesday, 3rd Week in Advent . . ii. 1—11
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January 3rd . . . . . vi. 7—18
January 4th . . . . . viii. 2—10
Whit Sunday . . . . . viii. 11—17
Saturday, 4th Week after Trinity . . viii. 18—25
Tuesday, Sexagesima . . . . . viii. 31—39
Wednesday, 1st Week after Epiphany x. 4—13
Thursday, 2nd Week after Epiphany . xi. 17—25
Wednesday, 19th Week after Trinity . xii. 9—21
Second Sunday in Lent . . . . . xiv. 1—12
Thursday, 2nd Week after Trinity . xiv. 13—23

## 1 CORINTHIANS.

Thursday, 4th Week after Easter . . ii. 7—12
Monday, 11th Week after Trinity . . ix. 24—27
Friday, 10th Week after Trinity . . x. 1—13
Saturday, 4th Week after Easter . . xi. 23—29
Saturday, 13th Week after Trinity . xiii.
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Good Friday . . . . . xv. 50—57

## 2 CORINTHIANS.

Friday, 2nd Week after Trinity . . iv. 17—v. 10
Friday, 1st Week in Advent . . . . v. 1—10
Thursday, 19th Week after Trinity . vi. 14—vii. 1
Saturday, Sexagesima . . . . . ix. 6—11

## GALATIANS.

Tuesday, 4th Week in Advent . . . iv. 1—7
January 2 . . . . . v. 16—26
January 7 . . . . . vi. 7—16

## EPHESIANS.

Tuesday, 11th Week after Trinity . i. 3—7
Third Sunday after Epiphany . . . i. 15—23
Tuesday, 1st Week after Epiphany . ii. 1—10
Monday, 2nd Week after Epiphany . ii. 13—22
January 12. . . . . iii. 1—12

| | |
|---|---|
| Monday, 4th Week after Epiphany . | iv. 1—13 |
| Thursday, 1st Week after Epiphany . | iv. 17—24 |
| Saturday in Whitsun Week . . . . | iv. 29—v. 2 |
| Monday, 4th Week in Advent . . . | v. 13—21 |
| Monday, 4th Week in Lent . . . . | vi. 1—9 |
| December 31 . . . . . | vi. 10—18 |

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| | |
|---|---|
| Sunday before Easter . . . . . | ii. 5—13 |
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| Wednesday, Week after Ascension Day | iii. 17—iv. 1 |
| December 30 . . . . . | iv. 4—8 |

COLOSSIANS.

| | |
|---|---|
| Wednesday, 3rd Week after Epiphany | i. 3—14 |
| Fourth Sunday after Epiphany. . . | i. 13—23 |
| Tuesday, Week after Ascension Day . | iii. 1—11 |
| Saturday, 1st Week after Epiphany . | iii. 12—17 |
| Tuesday, 13th Week after Trinity. . | iii. 20—25 |

1 THESSALONIANS.

| | |
|---|---|
| Fifth Sunday after Easter . . . . | iv. 13—18 |
| Thursday, 25th Week after Trinity . | v. 1—10 |
| Second Sunday after Trinity . . . | v. 12—23 |

2 THESSALONIANS.

| | |
|---|---|
| Thursday, Week after Ascension Day | ii. 13—iii. 5 |

1 TIMOTHY.

| | |
|---|---|
| Tuesday, 4th Week after Epiphany . | ii. 1—8 |
| Wednesday, 13th Week after Trinity. | vi. 6—12 |
| Saturday, 1st Week in Lent . . . . | vi. 12—19 |

2 TIMOTHY.

| | |
|---|---|
| Friday, Septuagesima . . . . . | ii. 3—13 |
| Tuesday, 5th Week after Epiphany . | ii. 19—26 |

TITUS.

| | |
|---|---|
| Thursday, 15th Week after Trinity . | ii. 11—iii. 2 |
| Saturday, 17th Week after Trinity . | iii. 3—8 |

## HEBREWS.

Thursday, 5th Week after Epiphany . i. 1—9
Monday in Holy Week . . . . . ii. 8—18
Friday, 21st Week after Trinity. . . iii. 5—14
Easter Eve . . . . . iv. 9—16
Friday, 4th Week after Epiphany . . v. 1—9
Saturday, Septuagesima . . . . . vi. 10—20
Ascension Day . . . . . vii. 24—viii. 2
Monday, Sexagesima . . . . . ix. 11—14
Thursday, 5th Week in Lent . . . . ix. 24—28
Tuesday, 1st Week after Easter . . x. 11—25
Friday, 4th Week after Easter . . . x. 28—38
Tuesday, 4th Week after Trinity . . xi. 1—6
Wednesday, 16th Week after Trinity . xi. 7—16
Vigils . . . . . xi. 13—16
Wednesday, 20th Week after Trinity . xi. 32—40
Friday, 1st Week after Trinity . . . xii. 1—6
Saturday, 22nd Week after Trinity . xii. 7—11
Monday, 24th Week after Trinity . . xii. 18—24
Festivals . . . . . xii. 22—29
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Monday, 13th Week after Trinity . . xiii. 5—9
Saturday, 8th Week after Trinity . . xiii. 10—21

## ST. JAMES.

Monday, 1st Week in Lent . . . . i. 2—15
Wednesday, 4th Week after Trinity . i. 9—15
Monday, 2nd Week in Lent . . . . i. 19—27
Wednesday, 5th Week after Trinity . ii. 1—9
Friday, Week after Ascension Day . . ii. 14—26
Monday, 1st Week after Trinity . . iii. 2—8
Wednesday, 4th Week in Lent . . . iii. 13—18
Tuesday, 12th Week after Trinity . . iv. 5—12
Saturday, 6th Week after Trinity . . iv. 13—17
Monday, 16th Week after Trinity . . v. 7—11
Nineteenth Sunday after Trinity . . v. 13—20

## 1 ST. PETER.

Friday in Easter Week . . . . . i. 3—9
Friday, 5th Week after Trinity . . . i. 13—19

| | |
|---|---|
| Tuesday, 7th Week after Trinity . . | i. 20—25 |
| Wednesday, 6th Week after Trinity . | ii. 11—17 |
| Friday, 5th Week in Lent . . . . | ii. 18—25 |
| Third Sunday after Trinity . . . . | iii. 8—13 |
| Shrove Tuesday . . . . . | iv. 7—11 |
| Saturday, 5th Week in Lent . . . . | iv. 12—19 |
| Tuesday, 1st Week after Trinity . . | v. 5—11 |

2 ST. PETER.

| | |
|---|---|
| Friday, 4th Week after Trinity . . . | i. 5—11 |
| Twentieth Sunday after Trinity . . | i. 13—21 |
| First Sunday in Advent . . . . . | iii. 8—13 |

1 ST. JOHN.

| | |
|---|---|
| Tuesday, Septuagesima. . . . . | i. 5—10 |
| Wednesday, 5th Week in Lent . . . | ii. 1—6 |
| Saturday, 7th Week after Trinity . . | ii. 7—11 |
| Wednesday, 14th Week after Trinity . | ii. 12—17 |
| Tuesday, 6th Week after Epiphany . | iii. 1—10 |
| Thursday, 9th Week after Trinity . . | iii. 13—17 |
| Saturday, 14th Week after Trinity . | iii. 18—24 |
| Monday, Quinquagesima . . . . . | iv. 7—12 |
| Wednesday, 1st Week after Trinity . | iv. 12--21 |
| Monday, 20th Week after Trinity . . | v. 1—5 |
| Thursday, 4th Week after Trinity . . | v. 11—15 |
| Monday, 18th Week after Trinity . . | v. 16—21 |

ST. JUDE.

| | |
|---|---|
| Tuesday, 21st Week after Trinity . . | — 17—25 |

REVELATION.

| | |
|---|---|
| Wednesday, 2nd Week in Advent . . | i. 4—7 |
| Friday, 16th Week after Trinity . . | ii. 1—7 |
| Friday, 6th Week after Trinity. . . | iii. 1—5 |
| Wednesday, 2nd Week in Lent . . . | iii. 14—21 |
| Tuesday in Holy Week . . . . . | v. 6—14 |
| Sixth Sunday after Trinity . . . . | vi. 12—vii. 3 |
| Easter Day . . . . . | vii. 9—17 |
| Friday, 14th Week after Trinity . . | x. 1—7 |
| Friday after Trinity Sunday . . . | xi. 15—19 |
| Twenty-second Sunday after Trinity . | xiv. 1—7 |
| Thursday, 3rd Week in Advent. . . | xiv. 9—13 |

Fifth Sunday after Trinity . . . . xv. 1—4
First Sunday after Easter . . . . xix. 4—9
Second Sunday in Advent . . . . xix. 11—16
Tuesday, 1st Week in Advent . . . xx. 11—15
Ninth Sunday after Trinity . . . . xxi. 1—8
Twenty-first Sunday after Trinity . xxi. 10—27
Twenty-fourth Sunday after Trinity. xxii. 1—5
December 27th (St. John the Evan.). xxii. 6—12
Whit Tuesday. . . . . xxii. 13—17

THE END.

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